

A SERMON,

8c.

Extract from the Minutes of the Annual Meeting of
the Society for Missions to Africa and the East, held at
the New London Tavern, on Whit Tuesday, June 7th,
1808.

~~10 M S 12 A~~
RESOLVED, *That the cordial thanks of this Meeting be
given to those Clergymen and other Friends, who
have made Congregational or Private Collections,
in aid of the Society's Funds; and they are hereby
requested to accept such thanks, and to renew their
exertions as often as convenient.*

A
S E R M O N

PREACHED AT THE PARISH CHURCH OF

St. Andrew by the Wardrobe and St. Anne, Blackfriars,

ON TUESDAY IN WHITSUN WEEK, JUNE 7, 1808,

BEFORE THE

Society for Missions to Africa and the East,

INSTITUTED BY

MEMBERS OF THE ESTABLISHED CHURCH,

BEING THEIR

EIGHTH ANNIVERSARY.

BY

THE REV. THOMAS ROBINSON, M. A.

VICAR OF ST. MARY'S, LEICESTER.

ALSO THE

REPORT OF THE COMMITTEE

TO THE

ANNUAL MEETING, HELD ON THE SAME DAY;

AND

A LIST OF SUBSCRIBERS AND BENEFACTORS.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

PRINTED BY C WHITTINGHAM, GOSWELL STREET.

PUBLISHED FOR THE SOCIETY BY

**L. E. SEELEY, 169, FLEET STREET; AND J. HATCHARD, BOOKSELLER TO
THE QUEEN, PICCADILLY.**

SOLD IN DUBLIN, BY MR. JOHNSTON, CROW STREET.

1808.

И О М Я Е 2

TO THE FRIENDS OF
THE RUSSIAN CHURCH,
IN THE UNITED STATES,
ON TUESDAY IN MARCH, 1802.

BY JOHN

SECRETARY OF THE RUSSIAN CHURCH
MEMBERS OF THE ESTABLISHED CHURCH.

RIGHT RUSSIA

УЧАСТИЯ И ТОВА

А. М. МОРИНОН ГАМОНТ. УЛ. ЗИТ

САДЫБА ВЪ ЗАВѢДѢ 10-11-12

САДЫБА ВЪ ЗАВѢДѢ 10-11-12

САДЫБА ВЪ ЗАВѢДѢ 10-11-12

ЧЕРНОГОРСКОГО ТЕАТРЪ

САДЫБА ВЪ ЗАВѢДѢ 10-11-12

САДЫБА ВЪ ЗАВѢДѢ 10-11-12

САДЫБА ВЪ ЗАВѢДѢ 10-11-12

САДЫБА ВЪ ЗАВѢДѢ 10-11-12

ЛОНДОН

САДЫБА ВЪ ЗАВѢДѢ 10-11-12

LIST

OF THE

GOVERNORS AND COMMITTEE.

GOVERNORS.

Right Hon. Admiral Lord GAMBIER.

CHARLES GRANT, Esq. M. P.

Sir RICHARD HILL, Bart.

HENRY HOARE, Esq.

EDWARD PARRY, Esq.

SAMUEL THORNTON, Esq. M. P.

WILLIAM WILBERFORCE, Esq. M. P.

TREASURER.

HENRY THORNTON, Esq. M. P.

COMMITTEE.

Rev. W. Jarvis Abdy, M. A.	Rev. Basil Woodd, M. A.
Rev. G. F. Bates, M. A.	Mr. Thomas Bainbridge.
Rev. Henry Budd, M. A.	Mr. John Brown.
Rev. Samuel Crowther, M. A.	Mr. James Compigne.
Rev. Devey Fearon, M. D.	Mr. Charles Elliot.
Rev. Henry Foster, M. A.	Mr. Thomas Hodson.
Rev. Thomas Fry, M. A.	Mr. Benjamin Jowett.
Rev. William Goode, M. A.	Mr. Zachary Macaulay.
Rev. J. W. Peers, LL. D.	Mr. Ambrose Martin.
Rev. Josiah Pratt, B. D.	Mr. John Poynder.
Rev. Thomas Sheppard, M. A.	Mr. William Terrington.
Rev. H. G. Watkins, M. A.	Mr. Edward Venn.

Rev. JOSIAH PRATT, Secretary.

Mr. THOMAS SMITH, Deputy Secretary,
No. 19, Little Moorfields, by whom Subscriptions are received.

TARI

*SUBSCRIPTIONS ARE RECEIVED BY THE FOLLOWING BANKERS
IN LONDON:*

Messrs. Dewn, Thornton, and Co. *Bartholomew-lane.*
— Dorrien, Magens, and Co. *Finch-lane.*
— Hoares, *Fleet-street.*
— Ransom, Morland, and Co. *Pall Mall.*

AND IN DUBLIN BY

The Right Hon. David La Touche, and Co.

The following Gentlemen have kindly undertaken to receive Subscriptions and Benefactions on behalf of the Society, and to distribute the Annual Sermons and Reports, in their respective neighbourhoods:

BIRMINGHAM—Mr. Henry Pratt.

BRISTOL—Mr. Roberts.

CARLISLE—Rev. John Fawcett.

COLCHESTER—Rev. Robert Storry.

HULL—Rev. John Scott.

LEICESTER—Rev. Thomas Robinson.

SHREWSBURY—Rev. John Nunn.

*** The First Volume of the Society's Proceedings, Price 5s. 6d. and the Sixth, Seventh, and Eighth Annual Publications, may be had of the Society's Booksellers, Mr. L. B. SEELEY, 169, Fleet-street, and Mr. JOHN HATCHARD, Piccadilly; also of the Deputy Secretary; and of Mr. JOHNSTON, Crow-street, Dublin; of which Persons the Annual Sermon and Reports may be had, in the course of about a Month after every Anniversary on Whit Tuesday.

A

SERMON

PREACHED

AT SAINT ANNE'S, BLACK FRIARS,

BEFORE

THE SOCIETY.

The following Gentlemen have kindly undertaken to receive Subscriptions and Donations on behalf of the Society, and to forward the Annual Reports and Proceedings, in their **WOMAN'S** **Almanack**:

ИОМЯН

THE DUTY AND MEANS OF PROMOTING
The Duty and Means of promoting

Christian Missions.

SERMON, &c.

ROM. x. 13—15.

WHOSOEVER SHALL CALL UPON THE NAME OF THE
LORD SHALL BE SAVED.

HOW THEN SHALL THEY CALL ON HIM, IN WHOM THEY
HAVE NOT BELIEVED? AND HOW SHALL THEY
BELIEVE IN HIM, OF WHOM THEY HAVE NOT
HEARD? AND HOW SHALL THEY HEAR WITHOUT A
PREACHER?

AND HOW SHALL THEY PREACH EXCEPT THEY BE
SENT? AS IT IS WRITTEN, HOW BEAUTIFUL ARE
THE FEET OF THEM THAT PREACH THE GOSPEL
OF PEACE, AND BRING GLAD TIDINGS OF GOOD
THINGS!

SHOULD it be enquired, *What mean ye by this service?* I trust you are all prepared to answer: We are solemnly assembled to acknowledge our dependence upon the Lord God Almighty, to

adore Him in all his glorious perfections, to humble ourselves in his presence as creatures and as sinners, to supplicate his favourable regard through the sacrifice and intercession of our great High Priest, and to offer up our praises and thanksgivings to his Divine Majesty. These are the general ends of public worship; but on this day our devotions are directed to one particular object, the promotion of Christian Missions among the Heathen.

On such an occasion it will become us, under a grateful sense of our distinguished privileges, to adore *the God of all Grace*, for having visited us with the light of his truth and the knowledge of salvation; intreating, that the same mercy may be extended to the Gentile Nations, who yet remain in darkness and the shadow of death.

We should also unite our counsels and our contributions, if in no other way we can be employed, for the advancement of this charitable work.

I feel that I am now called to an arduous post; and am ready to shrink, when I consider the magnitude of the object before me. I have been an advocate for many benevolent institutions, and have pleaded for various schemes of Christian Charity: but this surmounts all others, in the

extent and number of the advantages which it proposes to convey. It is a small thing, comparatively, to feed the hungry or to clothe the naked, to give health to the sick or liberty to the captive: you have in view the everlasting salvation of them that are *ready to perish*. Nay, even to instruct and evangelize sinners in our own country, where the means are so abundant, is not so great a good, as to send the Gospel to the remote and dark corners of the earth.

I rejoice that your zeal has been excited for such a purpose; and that, amidst many difficulties and discouragements, you are making progress in your work. I gladly obey your summons to deliver my testimony, such as it may be, in approbation of your plan, and to recommend it to more general notice and more liberal support. I am to plead for those, whom we know not, and who can render no recompence for our services—not for a few distressed individuals, but for unnumbered millions, whose spiritual necessities and dangers baffle all description. I seem to hear their voice soliciting relief, and their call is urgent, *Come and help us.*

The subject is not new. Every consideration of importance has been already advanced by my honoured brethren, who have previously occu-

pied the ground. My office will be to remind you of those strong obligations, which first roused you to exertion; and to exhort you to perseverance, or rather to increasing zeal and animation in this glorious cause. May the Lord God inspire your souls with more fervent desires to promote his glory, by the enlargement of his kingdom upon earth! May He direct your counsels, and prosper all your efforts, to bring men every where to the knowledge of Christ and to the obedience of faith!

My text is perfectly appropriate. It contains the best possible defence of Missions. St. Paul's design was to declare the Lord's gracious purposes of extending the salvation of the Gospel to the Heathen World: and, on this ground, he asserts the propriety of sending out preachers in that service. He himself was a Missionary, and gloried in the high appellation of *a Teacher of the Gentiles*, and in preaching among them *the unsearchable riches of Christ*. Thus he argues: *There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him, in whom they have not believed? &c.*

Let us consider,

- I. THE GREAT PLAN OF MERCY TO BE PROMULGATED.
- II. THE MEANS APPOINTED FOR PROPAGATING THE GOSPEL.
- III. THE DUTY OF PROMOTING MISSIONS.

I. THE GREAT PLAN OF MERCY TO BE PROMULGATED.

It is of importance that we state and keep in sight, what is the precise object to be accomplished by our exertions. We wish it to be understood, that, however desirable it may be to civilize barbarous nations, and to communicate to them the comforts of rational and social life, we aim at something infinitely higher. We propose the enjoyment of blessings, unspeakably more excellent in their nature, and eternal in their duration. We are thankful for our own freedom, security, and happiness, under a form of government superior to any other upon earth: but our Missionary Institution has no concern with worldly politics: we propose no revolutionary schemes; solicitous only, that men may become the subjects of Jesus Christ, under all the possible varieties of secular dominion.

I would say more. It will not satisfy us to inculcate among the Heathen a system of mere morality ; or to render them inoffensive, chaste, honest, temperate. All this we would gladly do : but we have higher views : we would direct to their miserable abodes *the feet of them that preach the Gospel of peace, and bring glad tidings of good things.* We would exhibit to them our Divine Redeemer, in all his glorious excellency ; and persuade them to believe and call upon Him, under this assurance, that *whosoever shall call upon the name of the Lord shall be saved.*

The Missionary, then, has in fact but one subject : and that is, SALVATION ; the noblest subject, which can occupy the thoughts, interest the feelings, or draw forth the energies of any human creature.

How much is implied and included in the term, SALVATION !

It implies, that all men every where, in all ages and countries, are in a state of ruin. For why propose to save that, which is not lost ? or to provide deliverance for one, who is in no danger of destruction ? It must be a state of absolute ruin, to have lost the favour and the image of

God; to have fallen under his condemnation, as transgressors of his righteous law; and to have sunk into that extreme depravity, which must render us offensive to him, and cut us off from all possibility of restoring ourselves. The Christian Preacher, whether at home or abroad, understands not the message with which he is intrusted, if he do not address every hearer, as a sinner, liable to divine wrath; as a corrupt and helpless creature, who can neither atone for his offences nor renovate his soul in righteousness. He can say nothing of man's moral dignity and excellence; or flatter any one with the notion of his own meritorious obedience: but his first aim will be to convict every individual of having rebelled against God, and of possessing that carnal mind which is enmity against him; thus to awaken the dread of final perdition, and to excite the enquiry, *What must I do to be saved?*

All this is implied in the very proposal of Salvation.

It is a term of large extent; comprehending within itself an abundance and variety of invaluable blessings. Salvation is the recovery of the soul to God, to happiness, to holiness. It is the complete pardon of the condemned sinner, the free justification of the ungodly, the resur-

rection of the soul that was dead in sins, and its entire renovation in righteousness: it is an access to God with confidence, an adoption into his family, and present communion with him: it gives grace for holy obedience and final perseverance: it ensures the victory over death, the resuscitation of the body, an admission into heaven, and the full possession of all the glories and felicities of that everlasting kingdom.

Such is the great plan of divine mercy to be published by the Gospel of Jesus Christ.

Who will not allow that it is properly characterized in the text, **THE GOSPEL OF PEACE**? It proposes, it effects, reconciliation between God and man: it quiets the fears of the troubled conscience: it communicates tranquillity and joy to the believer's heart; and it is calculated to establish the Church and the World in unity and love.

The publication of such a plan may well be called **GLAD TIDINGS OF GOOD THINGS**. How excellent the blessings! Are there any other to be placed in competition with them? Those, who best understand their value, look with a comparative indifference on every thing else. To their ears, how joyful the sound! *Glad tidings, in-*

deed! They convey the most inexpressible delight, where they are truly credited and seriously regarded. Who amongst us should not be glad to receive them; and, having received them, to declare them to others? Let us try and consult at least, whether we may not send these glad tidings to every nation under heaven.

Would you enquire after the origin of this wondrous plan, you must look beyond the contrivances of human wisdom; for it never could have entered into the heart of man. You must trace it to *the eternal purpose of God, which He purposed in Christ Jesus our Lord*: Eph. iii. 11.—*to the grace which was given us in Him before the world began*: 2 Tim. i. 9. For, *by grace are ye saved*: Eph. ii. 8. We give no further explanation: we renounce the presumptuous plea of our own merit: we lie down in the dust; and exclaim, with devout admiration of this distinguishing and sovereign mercy, *Even so, Father, for so it seemed good in thy sight*: Matt. xi. 26.

But, though salvation be ascribed to the everlasting counsels of Jehovah, yet a glorious Personage is introduced to our view, as becoming *the author* of it, by his incarnation, obedience, sacrifice, and intercession. It is Jesus Christ,

rection of the soul that was dead in sins, and its entire renovation in righteousness: it is an access to God with confidence, an adoption into his family, and present communion with him: it gives grace for holy obedience and final perseverance: it ensures the victory over death, the resuscitation of the body, an admission into heaven, and the full possession of all the glories and felicities of that everlasting kingdom.

Such is the great plan of divine mercy to be published by the Gospel of Jesus Christ.

Who will not allow that it is properly characterized in the text, **THE GOSPEL OF PEACE**? It proposes, it effects, reconciliation between God and man: it quiets the fears of the troubled conscience: it communicates tranquillity and joy to the believer's heart; and it is calculated to establish the Church and the World in unity and love.

The publication of such a plan may well be called **GLAD TIDINGS OF GOOD THINGS**. How excellent the blessings! Are there any other to be placed in competition with them? Those, who best understand their value, look with a comparative indifference on every thing else. To their ears, how joyful the sound! *Glad tidings, in-*

deed! They convey the most inexpressible delight, where they are truly credited and seriously regarded. Who amongst us should not be glad to receive them; and, having received them, to declare them to others? Let us try and consult at least, whether we may not send these glad tidings to every nation under heaven.

Would you enquire after the origin of this wondrous plan, you must look beyond the contrivances of human wisdom; for it never could have entered into the heart of man. You must trace it to *the eternal purpose of God, which He purposed in Christ Jesus our Lord*: Eph. iii. 11.—*to the grace which was given us in Him before the world began*: 2 Tim. i. 9. For, *by grace are ye saved*: Eph. ii. 8. We give no further explanation: we renounce the presumptuous plea of our own merit: we lie down in the dust; and exclaim, with devout admiration of this distinguishing and sovereign mercy, *Even so, Father, for so it seemed good in thy sight*: Matt. xi. 26.

But, though salvation be ascribed to the everlasting counsels of Jehovah, yet a glorious Personage is introduced to our view, as becoming *the author* of it, by his incarnation, obedience, sacrifice, and intercession. It is Jesus Christ,

who is the Saviour. Let him *be exalted, and extolled, and be very high* in our estimation: Isa. lli. 13. While *all the Angels of God worship Him*, let *all men honour the Son even as they honour the Father*: Heb. i. 6. John v. 23. For thus the text teaches us to regard him. He is “THE LORD,” or JEHOVAH, on whom we are required to call. And if prayer be addressed to him, how can we conceive of him, but as Very and Eternal God? Should we presume to supplicate a creature, our expectations of help would be vain, and our worship would be idolatrous.

The doctrine of the Godhead of the Saviour is of the first importance. It lies at the foundation of the Christian System. Take away this doctrine, and we can no longer maintain that *great is the mystery of godliness*: 1 Tim. iii. 16. Nor can the awakened sinner possess any well-grounded confidence towards God. The whole scheme is deprived of its peculiar excellence, and sinks down into a code of dry morality. I confess to you, that, if such were my views of the Gospel, I should feel no zeal for missionary exertions: you have nothing to communicate to the Heathen, which will be worth the pains, the expense, and dangers you will incur. But, from the clear and decided testimony of all the in-

spired writers, you need not fear to publish to the very ends of the earth, that *God was manifested in the flesh.* Let the sacred heralds then proclaim aloud, *Behold your God.* And let every believer sing, with grateful admiration, *Behold, God is my salvation: I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation:* Isa. xii. 2.

But to whom is it intended to convey these amazing benefits? The enquiry is important, and the answer is consoling. The religion of Jesus Christ is designed to be universal, the religion of the whole earth. It is not restricted to any nation; to men of any colour, description, or character. It is the purpose of God, that it shall reach the remotest and the darkest corners of the Heathen world: and this very consideration forms the ground of our duty, and encourages our present exertions. It sends out its calls and invitations to every people and language under heaven; proposing to embrace all within its friendly arms, and holding forth to them *exceeding great and precious promises*, without consideration of previous merit or future recompence, that is, *without money and without price.* It rejects no sincere applicant, however low he

may have sunk in moral pollution, however atrocious his former conduct may have been. Its proclamation is, *Whosoever will, let him take the water of life freely*: Rev. xxii. 17. How rich, how extensive, how unmerited, is the grace! How exactly suited to man's ruined condition! How fully adequate to all his necessities! *Whosoever shall call upon the name of the Lord shall be saved.*

But, though the offer of salvation be thus general and unlimited, its application is particular, and confined to one description of persons: and they are marked in our text. It is actually given, only to them that believe. There must be, in every participant, an approbation of the plan, an admiration and love of the Author, a submission to his righteousness and government, an entire reliance upon Him for the benefits, and a surrender of the soul to God in this his appointed way of mercy. In other words, *Believe on the Lord Jesus Christ, and thou shalt be saved*: Acts xvi. 31. Salvation, then, is infallibly connected with the divine principle of faith. There is no other limitation: and this detracts not from the largeness or the freeness of the grace. It cannot possibly be received or enjoyed without such a state of mind.

Consider,

II. THE MEANS APPOINTED FOR THE PROPAGATION OF THE GOSPEL.

The wondrous plan was hidden within the mind of God, till He was pleased to reveal it. The declaration of his mercy was made to our First Parents, soon after their sad apostasy ; and repeated to a long succession of Patriarchs and Prophets, throughout the Old Testament. But much obscurity rested on the Church of God, in the whole of that period, and clouded the views of the most eminent Saints. The knowledge of this salvation also was confined for ages within the narrow limits of one favoured nation. No Missionaries were sent to disperse the darkness, which enveloped the rest of the world.

How different is the case under the Christian Dispensation ! *The clear light now shineth.* It shineth, however, very partially. Our hope is, that it is on the increase ; and will spread its influence from land to land, till it illuminate the whole earth. *The glory of the Lord shall be revealed, and all flesh shall see it together :* Isa. xl. 5. *The mystery of Christ in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit :* Eph. iii. 5. *The mystery, which hath*

been hid from ages and from generations, is now made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles : Col. i. 26, 27.

That immediate revelation, however, which was given to the infant Church of Christ by extraordinary inspiration, was not designed to be continued. But it was the purpose of God, that the knowledge of salvation, so communicated, should be transmitted to posterity, and promulgated throughout the world. The Christian Ministry was instituted for these ends; and, in it, we recognize a wise, a gracious, a divine appointment. We hesitate not to maintain, that the tendency of a standing ministry is most beneficial: that the Supreme Head of the Church established it; and decreed, that from his Apostles should arise a succession of men to be invested with the sacred function, by whose labours, and especially by the ordinance of preaching, his cause shall spread and prosper till time shall be no more. When taking his leave of the earth, and ascending into heaven, he delivered to his Apostles the solemn charge, which, as appears from its very terms, was meant to apply to all their successors in the ministry: *Go ye into all the world, and preach the Gospel to every creature:* Mark xv. 15.

On this ground St. Paul argues in the text, that men are to be called forth to the work of the ministry, and directed to publish *the glad tidings of good things*. How otherwise shall the nations be evangelized? *How shall they believe in Him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?* He also considered the ordinance of preaching as the grand object of his own office: *Christ sent me not to baptize; but to preach the Gospel*: 1 Cor. i. 17. *Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles*: 2 Tim. i. 11. In the same view he charged Timothy, *Preach the word: be instant in season, out of season*: iv. 2. And thus directed him to make provision for a succession in the ministry: *The things, that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also*: ii. 2.

This ordinance, which the Lord himself instituted, He has greatly honoured. It is *the rod of his strength, whereby the people fall under him*: Psal. xlv. 5. cx. 2. What wonders of power and mercy have been effected by it! This was the chief instrument of propagating the Gospel; of converting sinners to God; of planting, watering, increasing, and preserving Churches; and

of confirming and comforting believers. It was given *for the perfecting of the saints, for the edifying of the body of Christ*; Eph. iv. 12. *Faith cometh by hearing, and hearing by the word of God*: Rom. x. 17. Thus it was, in primitive ages: thus it is, among ourselves. Who are instructed in the way of truth and righteousness? Who are awakened to a proper sense of their guilt and danger? Who are warned and effectually persuaded *to flee from the wrath to come*? Who are conducted to the knowledge of salvation?—to faith, and hope, and peace? Who are animated with true Christian zeal; cheered with the lively prospects of heaven; and advancing in all the graces of sanctification? Are not these the persons, who have listened with serious attention to the word of life, and receiyed it in love?

We can speak of the immense benefits of Christian Preaching, without the fear of contradiction. This favoured City can produce an incalculable host of unexceptionable witnesses, who have been hereby turned to God in righteousness; and induced to go forth, like a great army, under the banner of the cross. I appeal to yourselves, as having seen with your eyes, if you have not yet experienced in your hearts, the effects which I describe. I cannot forget that honoured ser-

vant of the Lord Jesus, who, for so many years of extended usefulness, occupied this pulpit ; and, by whose labours, numerous converts were added to the Church. May it please God to give the same, or rather a more abundant testimony, to the word of his grace ! He hath lately removed from us many burning and shining lights : but *the residue of the Spirit is with Him* ; and we trust that he hath raised up others, who will be a blessing in their generation. May he add unto them, how many soever they be, a hundred fold !

We are not left to doubtful conjecture, as to the general plans and purposes of God respecting the Heathen World. The irrevocable decree is passed, that it shall soon become the *inheritance of Christ, and the uttermost parts of the earth shall be his possession* : Psal. ii. 7, 8. Nor is it uncertain by what means the wonderful event shall be accomplished. *The Word of the Lord shall go forth ; and the Everlasting Gospel shall be preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people* : Isa. ii. 3. Rev. xiv. 6. Such is the honour reserved for the sacred ministry. It shall be the instrument of the universal establishment of Christianity, as it was of its first propagation.

Despise not, then, as a mere form, the ordinance appointed for the noblest of all purposes. Call not our function a mercenary business, a trade, a state engine, a political contrivance. It will, indeed, promote the temporal welfare of kingdoms ; and our civil governors are wise, in affording it protection and support : but its highest praise and commendation is, that it is of divine origin, that it is *mighty through God* to the subversion of Satan's kingdom ; that it will introduce the reign of Christ upon earth ; and that, accompanied by the energy of the Holy Spirit, it is daily preparing an innumerable company of immortal souls for the felicities of heaven.

Hence consider,

III. THE DUTY OF PROMOTING MISSIONS.

I must suppose you to be acquainted with the value of your own religion, and to have received the salvation which it proposes. On this ground, I make a forcible appeal to you. You should wish all men every where to partake of the same blessedness. You should be eager to recommend, throughout the whole circle of your influence, the service of your Divine Master. Such will be the invariable effect of the knowledge of Christ, and the grace of his Spirit. But

if, on the contrary, you are content to leave others to perish, provided only that you escape destruction, we ask, Where is your concern for the glory of God? where, your gratitude for redemption? where, your conformity to the mind of the Saviour, who came from heaven, suffered, bled, and died, to save that which was lost? where, your bowels of compassion? where, *that faith, which worketh by love?* Where is the rich assemblage of Christian Graces, which we are taught to expect in the true believer? where, all those *fruits of righteousness, which are by Jesus Christ unto the glory and praise of God?*

We deduce your obligations to Missionary Exertions, from the common principles of your religion: nor can we, on these principles, conceive favourably of that man's spiritual state, who is indifferent about the souls of his fellow-creatures; and asks, like an ancient murderer, *Am I my brother's keeper?* Gen. iv. 9. Go, then, you, *who have tasted that the Lord is gracious*, and evince your gratitude to Him, who died for you, by your zealous and unwearied efforts to promote the purposes of his death. Go, and, like Him, weep over the sinners who are ready to perish; but, at the same time, as opportunity may be given, reprove them, warn,

exhort. Call to them, with an opportunity not to be refused, *Be ye saved from this untoward generation:—Escape for your lives, lest ye be consumed!* But enquire, also, whether means may not be devised to prevent the tremendous ruin, and *to pluck the firebrand out of the burning.* Oh, what an honour, to be *workers together with God*, to save a soul from death! Is there any distinction upon earth to be so ardently desired? It is a distinction, higher than what angels can obtain!

Under this impression, recommend to all around you a serious attendance on the means of grace, with which this country is so highly favoured. Bear your faithful testimony for the excellency of the *Gospel of the grace of God.* Intreat men to come and hear these *glad tidings of good things;* and thus, by your co-operation with those, *who watch for souls,* be *fellow Helpers to the truth.* Can we form a better wish for the kingdom, than that every parish may have the blessing of an evangelical, lively, and efficacious ministry; and that all our churches may be filled with serious enquirers and devout worshippers? Then would the Prophet's exclamation resound throughout the land, *How beautiful are the feet of them, that preach the Gospel of Peace!*

Nor will you be so contracted, as to confine your regard to men of one nation, or even of one colour. You better understand, I trust, *who is our neighbour*. Christian love knows neither partialities nor limitations. Its anxieties and energies are directed to the everlasting happiness of the whole human species. With such an enlarged affection, extend your views to the remotest corners of the world. How melancholy the prospect! How deplorable is the state of darkness and depravity, in which by far the greater part of mankind remain! The light of revelation shines over a very small portion of the earth. What shall be said of the many millions, to whom the salvation of God has never been made known? There are but few of that description, who are not idolaters or atheists; sunk into a degree of ignorance, misery, and sin, beyond any conceptions which we can form.

I know that there is a species of candour, very prevalent in the present day, which gives most flattering accounts of the moral state of many heathen countries. These accounts are brought forward to subserve the cause of Infidelity: but they are notoriously false; having been contradicted and confuted, by living witnesses of unexceptionable credit. Not many years ago we were amused by romantic descriptions of certain

islanders, who were represented to be so pure and uncontaminated, that they seemed to form an exception to the scripture doctrine of universal depravity ; and it was therefore concluded to be impossible to amend their state or character, by the propagation of Christianity among them. But further enquiries have dissipated the delusion : and this case should serve as a caution to us, not to receive implicitly the narrations of men, who possess no moral sensibilities, and *who have evil will at Sion*:

A similar deception has been attempted with respect to a large part of the British Dominions in Asia. The Pagan inhabitants have been held up to admiration, for their moral excellency, merely on account of a certain mildness of natural disposition ; and the cry is gone forth, “ Let them alone : why should you disturb their peace ? what can you offer them to improve their condition ? ” The representation is partial, unfair, and dishonest. Their inoffensive manners have been greatly over-rated, and many atrocious obliquities have been concealed or disregarded. Testimony, the most ample, clear, and undeniable, is now before the public, which convicts them of habitual and allowed deviations from truth and righteousness ; and proves them to be depraved and wretched, even as all the Gentiles are, and

ever must be, till the light of the Gospel shine upon them, *dead in trespasses and sins, having no hope, and without God in the world.* I will not disgust you by a recital of their frauds, cruelties, murders, and all the various abominations which are practised and justified among them. But, with such proofs of wickedness and misery, it excites one's grief and astonishment, that any in a Christian country, and amongst the inhabitants of this enlightened nation, should still ask, "Why should you attempt to meliorate their condition? or what can Christianity itself propose for their advantage?" This language betrays an ignorance, if not a hatred, of our religion. It conveys an impious reflection on the whole of Divine Revelation, as a vain and useless scheme.

An invidious comparison has been instituted, between the two systems of Paganism and of the Gospel. Now, though the glory and excellency of the Gospel must be displayed by this comparison, I suspect in it some hostile and dangerous design. It seems to overlook the divine authority of the Gospel, and its peculiar nature as opening the way to eternal life. If it be a revelation from heaven, to be made known to all nations, why talk of any comparison? All other plans, which are the mere fictions of men, must

give place to and be superseded by this. The Lord hath spoken: let his word be proclaimed to the ends of the earth.—And though we should allow some praise to the moral precepts or practices of the Heathens, yet what expedient can they propose for the expiation of human guilt, for the renovation of our fallen nature, to effect a reconciliation between God and man, to cheer the soul with the *hope full of immortality*, and to introduce us into the blissful mansions of heaven? In these momentous concerns, they *grope in the dark without light*: nor can any acuteness of intellect, improvements of reason, or discoveries of science, help them. O compassionate the poor wretched devotees, who, stung with remorse for transgression, and trembling under the dread of impending wrath, lacerate their bodies, inflict on themselves a variety of privations and tortures, and doom their whole lives to sullen gloom and unavailing misery! Run to their relief, since the infallible remedy is in your possession. Do not your hearts burn with eager desire, to erect among them the standard of the cross; to make known the efficacy of the blood, which *cleanseth from all sin*; to propose to them the gracious influences of the Holy Spirit, which will recover the sinner to the knowledge, love, service, and enjoyment of the ever-blessed God?

Much has been said and written, and vehement debates have been maintained, concerning the final state of the Heathen. I presume not to decide the controversy. But there are certain plain truths, which cannot be overlooked. However enlarged may be our views of the divine mercy, we must allow that they cannot be admitted to the felicities of the heavenly world, I do not say without a clear apprehension of the appointed way of mercy by the sacrifice of Christ, but I do say they cannot be admitted without repentance and holiness. In other words, it must be asserted, with reference to them as to any others, *Except a man be born again, he cannot see the kingdom of God* : John iii. 3. But, whatever may be the case of individuals, who may form an exception, their general state is, that they are *alienated from the life of God through the ignorance that is in them, because of the blindness of their heart* : Eph. iv. 18. We discover no favourable marks of any serious return unto God : nothing, therefore, to encourage our hopes of their eternal salvation, as they now are ; or to render Missionary Exertions needless. But, if they be indeed in a dangerous and perishing condition, oh, be no longer listless and indifferent about them. That would be a stupor, most reproachful to your own principles, or demonstrative of your insincerity.

Let fervent supplication, then, ascend unto God continually, that He may speedily visit them in mercy, dissipate their darkness, and break their bonds in sunder. There is not one, however poor, who may not pour out a daily prayer for the benighted Heathen: and were there no other end answered by this Sermon, than the promotion of such a spirit of ardent and charitable intercession throughout the congregation, I shall yet have preached to good purpose. But I would say to you, Do more. Unite your counsels, your efforts, your contributions. Send them the word of life: Promote the translation of the Scriptures into their various languages, and disperse copies of the Bible as extensively as you can. I rejoice that such a plan is in a state of progress. May it prosper even beyond your expectations!

But it is more to my present purpose to say, Send them a preacher. This will probably be the most effectual means to bring them to penitence, to prayer, to faith, and hope. Such was the Apostle's expectation: *How shall they call on Him, in whom they have not believed? and how shall they believe in Him, of whom they have not heard? and how shall they hear, without a preacher? and how shall they preach, except they be sent?* The declaration gives rise to a most

important and much agitated question, How are the Ministers of Christ to be SENT? by what authority, or under what influence? Now, though I mean not to enter on the field of controversy, I hesitate not to answer,

i. THEY MUST BE SENT OF GOD.

Without dreading the charge of enthusiasm, which is often urged against those who plead for the agency of the Holy Ghost; and, certainly, with no wish to encourage the wild reveries and presumptuous expectations of real fanatics; I would maintain, that the character of the true and faithful Minister is formed by the Spirit, and that he comes forth to his office and his work under the same divine influence. The Holy Spirit makes the Christian. He makes the Preacher. He inspires the soul with faith, and love, and zeal. He inclines the heart to renounce worldly prospects, and to endure hardness in the Redeemer's service; and thus disposes the man, whom He designs to employ in his Church, to enter on the sacred profession. This, at least, should not be controverted by the members of our Apostolical Church; since every one ordained within her pale is required to declare, "He trusts that he is inwardly moved by the Holy Ghost to take upon him this office and ministry,

to serve God for the promoting of his glory, and the edifying of his people." Alas ! how shall they preach, except they be thus sent ? except they come forth with such views and principles ? and how shall these views and principles be produced but by Him, " from whom all holy desires, all good counsels, and all just works, do proceed*?"

The same Blessed Agent, who raises up and qualifies the Minister for usefulness, must also open the way for his reception and prosper his exertions, wherever he may be called. Whoever may plant or water, it is He who giveth the increase. Not a real convert can be added to the Church, but by his influence. What an important lesson does this plain truth convey to us, upon the present occasion ! We learn, not to depend on our own plans and deliberations, or on the efforts of our Missionaries, but on Him, who *hath the residue of the Spirit.* We direct our prayer unto Him, and look up in faith and hope. This is to fulfil the precept of our Master, *Pray ye the Lord of the Harvest, that he will send forth labourers into his harvest : Matt. ix. 38.* May he give the word, and great shall be the company of the preachers !

* Second Collect at Evening Prayer.

Is it too much to expect, that, as the conversion of the Heathen will be an extraordinary dispensation, so God may graciously grant an extraordinary supply of his Spirit for that purpose? Archbishop Tillotson seemed to look for something like a return of Pentecost, in order to bring in the fulness of the Gentiles. These are his words: “ If the conversion of infidels to Christianity were sincerely and vigorously attempted by men of honest minds, who would make it their business to instruct those, who are strangers to our religion, in the pure doctrines of Christianity, free from all human mixtures and corruptions; it seems to me not at all improbable, that God would extraordinarily countenance such an attempt by all fitting assistance, as he did the first publication of the Gospel: for as the wisdom of God is not wont to do that which is superfluous, so neither is it wanting in that which is necessary: and the necessity seems to be much the same that it was at first*.”

Yet, though *the excellency of the power be of God*, human means are not superfluous. Nay, it is his plan to work by those very means. We should look out for proper persons; and, by

* Sermon cxcvii. The same sentiment is expressed, and almost in the same words, by Mr. Nelson in his “ Fasts and Festivals of the Church.” Page 223. 23d Edition. 1773.

every argument and exhortation, endeavour to excite a true missionary zeal. To those also, who appear suitable instruments and are ready to devote themselves to this honourable service, every assistance and encouragement should be given.

I add, therefore,

ii. **THEY MUST BE SENT OF MEN.**

This is an extensive and important subject. I fear it is not sufficiently regarded by the religious world of the present day. The Lord Jesus Christ hath constituted an outward and visible Church, the rules and ordinances of which, for its continuance and government upon earth, He hath himself prescribed. I do not maintain, that he has enjoined the observance of every minute ceremony, which may now be practised and approved among us: but, that, as such a society cannot be preserved without order, it is not to be supposed, that he should not have appointed its principal officers, who are to bear rule in it; or that he should not have provided for the manner of their admission to the holy function. Were these matters left at large? and is every bold and ostentatious pretender at liberty to constitute himself a teacher, and to administer the sacred ordinances? How shall we reconcile such confusion as this to the wisdom of

our Divine Master? How shall such anarchy consist with the interests of his kingdom? No: we believe, that as he first committed power to the Apostles, so they were directed to select and send forth proper persons; and that, in this way, a due succession of ministers was intended to be preserved for the regular transaction of the affairs of his Church.

I judge not our brethren in Christ, who, though they dissent from us, are sound in the faith; who *hold the Head*; and who, as much as ourselves, are the friends of order, peace, and salutary discipline: but I claim the liberty which I give. I may be allowed to declare my cordial approbation of our own ecclesiastical constitution: and therefore I say with our twenty-third article, “It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have public authority given unto them in the congregation to call and send ministers into the Lord’s vineyard.” This, I fear, is an age of laxity and insubordination, both in Church and State. There are not a few who seem to esteem it their duty and privilege

to resist all constituted authorities, as if every man might do that which is right in his own eyes. I deprecate the evils, which must flow from such wildness and confusion. Let it not be overlooked, that even those eminent characters, Paul and Barnabas, though expressly appointed of God to go on a particular commission, were yet required by the Holy Ghost himself to be sent of men by a solemn ordination *. How then shall others presume to preach, *except they be sent?*

Does any man aspire to the sacred function under a persuasion of his being called of God? The question is of unspeakable importance: let it not be decided in haste. Let him seriously examine, as in the presence of the great Searcher of Hearts, and with devout prayer for divine direction, what are his motives, his principles, and his desires. Let pious and judicious friends be consulted; and, if the enquiry be satisfactory and conclusive, the matter should then be submitted to those who are invested with authority, and their determination be awaited with a peaceful resignation to the will of God. Such humble and truly devoted candidates for the ministry we should rejoice to see: and these are the men, whom you should carefully select for your Mis-

* Acts xiii. 1—3.

sionary Labours. We seem to hear the voice of the Lord, saying, *Whom shall I send? and who will go for us?* We lament there are so few, *whose lips are touched with the living coal from off the altar*, who willingly offer themselves for the arduous service, and say, *Here am I, send me:* Isaiah vi. 6—8.

On you, my Honoured Brethren, who have generously undertaken to superintend and conduct the affairs of this Society, the most important duties are devolved. Are your exertions proportioned to the magnitude of the object? Cannot your plans be extended, or greater effect be given to them? You have need of a large measure of Christian love, disinterested zeal, firmness, courage, and patient perseverance. Be anxious that your principles and designs may be properly understood; and endeavour to correct any misrepresentations of them.

Do not some suspect you of wildness and irregularity, as if you were not well-affected towards the Established Church, or meant to promote a schism? I will answer for you, that you abhor the thought. Your declarations, your proceedings, evince the illiberality, the injustice of the charge. Yet continue to be cautious. Select your Missionaries, and send them forth, with

much care and deliberation. Unmoved by censures, persevere with unremitting vigour; and, remembering your pledge to the public, act like consistent members of the Church, desirous to repair the desolations and build the walls of our Jerusalem. Be this your constant prayer, *Peace be within thy walls, and prosperity within thy palaces!*

More serious objections are urged, and a formidable opposition has arisen to all Missionary Exertions in a certain quarter. We cannot repress our astonishment at the stroke which has been aimed, not against your particular plans, but against Christianity itself. I trust, the eyes of the public are opened to perceive the danger of those erroneous statements, which have been given. For what has been asserted? "Recall your Missionaries from the East. Let us assure the natives, that they shall hear no more of our religion. They are sufficiently happy, and sufficiently moral, without your instructions. If you propagate the Gospel, you will only render them disaffected to their government, or excite such commotions as may eventually overturn the whole political system. Be content to keep your principles to yourselves."

This is to plead for the unlimited toleration

and support of Paganism; to prohibit the promulgation of Christianity, and to persecute its teachers. The proposal, I trust, will be rejected with the abhorrence which it deserves. Are they happy, are they moral, who know not God and his Christ? The very reverse of all this is the truth. The bare recital of their wickedness and misery would be more than your feelings could bear. And are there any, who have such low ideas of the Gospel, as to maintain that it has no blessing to offer in so sad a state of things? This alone can rescue them from that moral degradation and bondage into which they are sunk, and from that dread of an incensed deity which renders life a burden.

Nor can we allow, that the moment they are evangelized, they will resist and overturn the constituted authorities. That would be a most unjust aspersion upon the tendency of our holy faith; which inculcates and produces meekness, gentleness, peace, and submission; which teaches all its disciples *to be subject to principalities and powers for conscience sake.* Nor will the peaceable instructions of your Missionaries excite such furious opposition, as may endanger the Established Government. Apprehensions of this kind are ungrounded, since your teachers go, without violence or power, to recommend Chris-

tianity by the mildest persuasions, not to force it upon the natives. You will charge them to confine their attention exclusively to the one grand object of their mission, not to form political cabals or interfere with secular affairs. You know what mischiefs have resulted from jesuitical intrigues ; but a jesuitical, secularizing religion is not what you wish to propagate.

But the great business of evangelizing the nations is not to be reduced to a question of worldly expediency. Had you weighed the conduct of the Apostles in this scale, what would you have thought of their plans ? Possibly you would have checked their career, and have joined in the tumultuous cry, *These men have turned the world upside down* : Acts xvii. 6. It is an old reproach, and betrays a hatred of the truth. Such a fear of political evils, resulting from the promulgation of the Gospel, arises from that *wisdom of this world, which is foolishness with God** ; and implies a presumptuous conceit, that his schemes of government are defective and dangerous, and that human prudence requires an opposition to his will.

Still it is asked, "Allowing your religion to

* I Cor. iii. 19.

be true, why cannot you be satisfied with embracing it yourselves? or why are other people to be disturbed with it?" Here again we discover an ignorance and dislike of Christianity, an entire absence of every holy principle. "Keep your religion to yourselves!"—Where then, I ask again, where is zeal for the honour of God, or gratitude to the Redeemer? Where is all sense of the value of salvation, or compassion to the perishing souls of men? Apply this rule of conduct in common life; and it would lead you to the neglect of every duty. Parents, Masters, Friends, you would be at once released from all anxiety about the spiritual state of your children, domestics, and relatives. You would be no longer bound to administer instruction or reproof, or to aim at the conversion of any sinner. You might then condemn the opinions and efforts of some of the wisest and best of men as wild and extravagant: you might blame those holy Missionaries, who first evangelized this island; and censure even the labours of the Apostles as absurd and dangerous. May God revive his work among us, and we shall start with abhorrence at such errors as these!

Are we agreed then, that Missionaries are to be sent? Still another question arises, Who shall support them? It is a plan of no common mag-

uitude, and necessarily requires a large expense. Let all hands and hearts be united, for it is a common cause ; and let exertions be made with an energy and a largeness of liberality proportioned to its importance. *The silver and the gold are mine, saith the Lord of Hosts* : Hagg. ii. 8. He intrusted you with these talents. He demands the employment of them in his service. Can they be exerted in a nobler cause? Spring forward, then, and offer willingly to the Lord, according to *that* you have. Say, with admiration and gratitude, *All things come of thee, and of thine own have we given thee* : 1 Chron. xxix. 14. You have not forgotten the zeal of the first Christians in the same service : *for, in a great trial of affliction and in deep poverty, to their power they contributed, yea, and beyond their power* : 2 Cor. viii. 1, 2, 3.

The devout mind must contemplate with gratitude and joy the efforts of the present day and of our own country, the formation and extension of various Missionary Societies, all directed to one and the same object. I am not willing to suppose that there is any contest among them, except it be a contest of love and zeal, a desire to outdo one another in saving immortal souls, and glorifying their adorable Lord and Master. I would therefore say to them all, *The Lord*

send you prosperity: we have blessed you out of the house of the Lord!

Conclude not, as some would have you believe, “It is a hopeless case.” Your dependence is, not upon human probabilities, not upon the wisdom, eloquence, zeal, and courage of your teachers: an arm of flesh would fail you in such an undertaking: but it is on the mighty power of God, which he has engaged to put forth with his preached word, to render that word *like as a fire, and like a hammer, that breaketh the rock in pieces*: Jer. xxiii. 29. You need not despair of seeing *the desert rejoice, and blossom as the rose*: Isaiah xxxv. 1. Say not, that *the time is not come, the time that the Lord's house should be built: Be strong, saith the Lord, and work: for I am with you, saith the Lord of Hosts:—my Spirit remaineth among you; fear ye not*: Hagg. i. 2. ii. 4, 5.

I would encourage your perseverance by suggesting the promises of God, for they render the universal propagation of the Gospel certain and infallible: and, upon every calculation, that event cannot be far distant. *The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it*: Isaiah ii. 2.

Many suppose that they see something like the dawning of that bright day. The expectation is consoling, in the midst of all the horrors and desolations which surround us. We are marvelously spared: Great Britain stands like a solitary rock in the tempestuous ocean, unmoved by all the waves and billows, which continue to dash upon her. We will hope that we are and shall be spared, in order to give light to them that sit in darkness, through the channels of our variously extended commerce, to diffuse the knowledge of Christ and the blessings of his salvation. Yes, my Beloved Brethren, go on with your plans of Christian Benevolence, to promote *peace on earth and good will towards men*, whilst *the mad man casteth firebrands, arrows, and death*. The solemnities of this day encourage my expectation, that our gracious God has still a blessing in reserve for us; and that he will *establish our Jerusalem a praise in the earth*.

My fellow Countrymen, and fellow Christians, I congratulate you on your high and distinguished privileges. May you understand their value, and diligently improve them! Beware, that you provoke not the Lord to withdraw them from you. Remember, what was done to Shiloh. Remember, what has been done to the once flourishing Churches of Asia. Dread the

thought of your country being given up to Pagan idolatry and wickedness. *Walk, while ye have the light, lest darkness come upon you: for he, that walketh in darkness, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light:* John xii. 35, 36. Take care, that you be not infidels under a Christian profession; or that you do not dishonour that holy name, by which you are called. *Unto you, which believe, the name of Jesus is inestimably precious.* O, cleave to Him; and, by your holy and heavenly conversation, prove to the world that its admired objects are in your estimation contemptible in comparison of Him.

Pity the Heathens in Africa and Asia. But I would also say, Pity the Heathens in your own country. Look with tenderest compassion on the thousands in Great Britain and Ireland, who know not your God and Saviour; and enquire if there be no way, in which you may excite their attention and conciliate their regard to the Gospel of Jesus Christ. We would gladly evangelize the most distant nations, and call for your united aid in this service; but we would intreat you to look first to the state of your own souls, then to your families, and to the various circles wherein you move; that thus you may

become a holy nation, a peculiar people; that ye should shew forth the praises of Him, who hath called you out of darkness into his marvellous light: 1 Peter ii. 9.

Many have just cause to dread the condemnation, which awaits the unbelievers, who love darkness rather than light. Are you not aware of the aggravated guilt and misery of those, who reject the offers of salvation; and sin presumptuously, under the means of grace? Would to God, that I could alarm the sinners, who are at ease in our Zion! The tremendous denunciations of our Lord are exactly adapted to the triflers of our own country: *Woe unto thee, Chorazin! woe unto thee, Bethsaida!—And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell!* Matth. xi. 21, 22, 23.

And now, Brethren, having discharged my embassy, I bid you farewell in the Lord. We shall shortly be numbered with the dead, and our puny labours will soon be terminated: but the work of our God shall not cease with us. *The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ: and He shall reign for ever and ever:* Rev. xi. 15. Allow me to look beyond the appointed period of my own service on the earth; and to exult in the

thought, that glorious times are approaching, times of great prosperity and enlargement to the Church of Christ. Do we not see the mighty warrior on his white horse, whose name is KING OF KINGS, and LORD OF LORDS, going forth *conquering and to conquer*? Rev. vi. 2. xix. 11, 16. Let our prayers and praises ascend up continually on his behalf: *Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty: and, in thy majesty ride prosperously!* Psalm xlv. 3, 4. *Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever; and let the whole earth be filled with his glory!* Amen, and Amen! Psalm lxxii. 18, 19. *Alleluia: for the Lord God omnipotent reigneth!* Rev. xix. 6.

Now unto Him, who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end! Amen.

gulorum et etiam in aliis aliis. Quia ergo
dico quod non debet esse nisi in modo voluntatis
et nisi quia non est voluntatis modus non est nisi
modus voluntatis. sed deinde non nisi in modo
suum. I habi modum arbitrii et non illi.

REPORT
OF THE
COMMITTEE,
DELIVERED TO THE
ANNUAL MEETING,
HELD JUNE 7, 1808,
AT THE NEW LONDON TAVERN, CHEAPSIDE.

1890

1890

1890

1890

abouqua ada mduu ni gootie a dhuu hebu
uusood oot lo yihashoqni Heared

REPORT,

&c.

THE ultimate object of the Society being the evangelizing of that part of the Heathen World to which it, at present, directs its chief attention, this Meeting will naturally be most anxious to learn the state of the Mission in Africa. The Committee will, therefore, first briefly relate what has passed in the course of the last year in relation to that undertaking.

It is with regret they have to report that Mr. Hartwig, who went out with Mr. Renner, is no longer under the protection of the Society. The friends at the Colony had long been dissatisfied with his conduct; and, as he proved himself unfit for the office of a Missionary, his connection with the Society has been dissolved. His wife, who came over to this country for the recovery of her health, and who was said in the last Report to be waiting for an opportunity to return to Africa, is still in England; and is pro-

vided with a situation, in which she supports herself independently of the Society.

Painful as this event has been, your Committee have reason to hope, that it will not be without beneficial consequences: as the Missionaries will be enabled thereby to live together in more perfect harmony; and they will also perceive, that, while the members of the Society may be regarded by them as affectionate Protectors and Friends, yet that it will insist on a strict conformity to its regulations, and on a conduct consistent with the character of a Missionary.

The Society was informed last year, that the Missionaries had been directed to embrace, if circumstances permitted, an opportunity, which had offered itself of their settling in a Susoo town, on the Rio Pongas, belonging to the father of one of the native youths educated at Clapham.

In the Journey which the brethren Renner, Butscher, and Prasse, took into the Mandingo Country, the beginning of 1807, their entrance on which was mentioned in the last Report, some facts were ascertained which seem to throw doubts on the eligibility of that spot, at least for the present, as a Missionary Station. Fantimani

received the Missionaries with cordiality, and strongly pressed them to settle with him: but, as his town had lately been destroyed by fire, and consisted at that time of but a few houses, and he himself was no longer considered as a Head-man, but was subject to the authority of another, it appeared very doubtful whether a Settlement, formed under such circumstances, would, in any essential degree, promote the objects of the Society.

The Missionaries spent about five months in the Mandingo Country, and its neighbourhood; of which, one month was occupied in a visit to the Susoos. They were well received by the natives, and were treated with great respect on account of their having been sent by the Governor of Sierra Leone; the natives considering them, to use their own expression, as "white book-men."

Several of the learned Mahometans visited them at Bareira. "With them," says one of the Missionaries, "we conferred about our Bible and their Koran: but, when we entered into argument with them, we found that they had but little to urge: and, when they could not maintain the argument, they said 'Our Book says so, and therefore we believe.' Oh that all those,"

adds the Missionary, " who are born in a Christian Country, or are taught the letter of the Word of God, would say in truth, ' Our Book, the Bible, says so, and therefore we believe' !"

The Missionaries returned to the Colony on the 14th of June, intending to spend there the approaching rainy season.

During their absence, Mr. Nylander had discharged the office of Chaplain in the Colony; and, as your Committee are gratified in hearing, with general acceptance, and they have reason to hope not without real benefit to individuals.

By the last advices from the Colony, dated so far back as August 31st, 1807, your Committee learn that the Missionaries continued tolerably well during the whole rainy season, except now and then a slight attack of fever. The brethren were expected to go into the country after Christmas; one of them probably in October or November, to make the necessary preparations. The Missionary Nylander had opened a school for the native children in Freetown, for which purpose the Governor had appropriated a house; as the Maroon children have, at present, no education whatever, there being no European teacher at Freetown, and their parents not choosing to

send them to the schools of the settlers as there is some enmity between the Maroons and the Nova-Scotians. Your Committee purpose to direct the Missionary who may be resident in the Colony, to take on him the important charge on which Mr. Nylander has entered.

The Missionaries had it principally in view, during their residence among the Mandingoës and Susoos, to perfect themselves in the Susoo tongue, and to acquire a more accurate knowledge of the state and manners of the natives. The Society will learn by various Extracts from their Journals, some of the results of their enquiries *.

The Committee reported last year, that they had judged it advisable to place the Missionaries on a footing of equality. As, however, from the representations of the Missionaries themselves, it appears expedient that the power of regulation should be committed to one of them, Mr. Renner has, at their request, been re-instated in the office of Superior; for which office he appears well suited by his experience, his prudence, and his integrity. To him, therefore, has been entrusted the power of convening meetings, when neces-

* See Appendix, No. I.

sary and practicable, for deliberation; in which meetings he is to preside, and to have a casting vote in addition to his ordinary vote; and he is to transmit, from time to time, to your Committee a copy of the minutes of such meetings.

Your Committee being desirous of promoting the spiritual good of the Colony of Sierra Leone, have requested the Governor to appoint such one of the Missionaries as he may think proper, for occasional residence at the Colony, to take on him its religious services: and they purpose to continue these services of their Missionaries, if acceptable to the Colonial Government, till the appointment of a Chaplain from home. The Colony having now passed into the hands of Government*, and no Chaplain having been

* On the subject of the transfer of the Colony of Sierra Leone to Government, as the Society has felt a warm interest in the success of the Sierra Leone Company, the Committee will here quote a paragraph from the Report of the Company's Directors, delivered to the General Court of Proprietors, on the 24th of March last, which satisfactorily demonstrates the success of the Company in the attainment of its most important objects, and may convince every proprietor that his money has been expended to a noble purpose.—“However great may have been the Company's loss in a pecuniary view, the Directors are unwilling to admit that there has been a total failure in their main objects, or that their capital has been expended without effect. It must afford satisfaction to reflect, that the Company should both have conceived and attempted to execute those plans of be-

yet found, it is highly important that a sensible, prudent, and pious Clergyman should offer him-
self as a witness to the benevolence which led to the institution of the Colony; and that they should have continued to pursue them for so many years, in the face of opposition, disappointment, and loss; in spite of severe calamities arising from European as well as African wars, and much turbulence on the part of the Colonists. The Proprietors have the further satisfaction of knowing, that the Company have contributed to the Abolition of the Slave Trade, by exposing its real nature before the view of a hesitating legislature, and detecting the artifices and misrepresentations by which the persons engaged in it laboured to delude the public. It is now also proved beyond the reach of controversy, and this Company have been the chief instruments in establishing this point, that the African does not labour under that intellectual inferiority, which had been so long imputed to him; that he is capable of comprehending and fulfilling every civil and social obligation; and that he can feel with the same force as the European, the considerations by which Christianity exalts the mind of man. The Company have communicated the benefits flowing from a knowledge of letters, and from Christian instruction, to hundreds of negroes on the Coast of Africa; and, by a careful education in this country, they have elevated the character of several of the children of African Chiefs, and directed their minds to objects of the very first importance to their countrymen. They have ascertained that the cultivation of every valuable article of tropical export may be carried on in Africa; that Africans in a state of freedom are susceptible of the same motives to industry and laborious exertion, which influence the natives of Europe; and that some African Chiefs are sufficiently enlightened to comprehend, and sufficiently patriotic to encourage, schemes of improvement. They have demonstrated that negroes may be governed by the same mild laws, which are found consistent with the maintenance of rational liberty even in this kingdom; and that they may be safely and advantageously intrusted with

self for that important station ; and your Committee mention this matter, that the friends of the Society and the Colony may interest themselves therein.

In respect of the health of the Missionaries, your Committee cannot but congratulate the Society, that it appears, on the whole, to have been much better than they had reason to apprehend from the usual effects of the climate on the administration of those laws, not only as jurors, but even as judicial assessors. They have in some measure retrieved the credit of the British, it may be added, of the Christian name, on the Continent of Africa, and have convinced its inhabitants that there are Englishmen who are actuated by very different motives from those of self-interest, and who desire nothing so much as their improvement and happiness. To conclude, they have established, in a centrical part of Africa, a Colony, which appears to be now provided with adequate means both of defence and subsistence ; which, by the blessing of Providence, may become an emporium of commerce, a school of industry, and a source of knowledge, civilization, and religious improvement, to the inhabitants of that Continent ; and which may hereafter repay to Great Britain the benefits she shall have communicated, by opening a continually increasing market for those manufactures, which are now no longer secure of their accustomed vent on the Continent of Europe.

" The Directors are persuaded that they only express the general feeling of the Proprietary, when they say, that they cannot prevail upon themselves to consider these effects, as an insignificant return for any pecuniary sacrifices which have been incurred for their attainment."

European constitutions. They have all, indeed, occasionally suffered from fever, but have escaped serious and long-protracted illness.

It appears from the Journals of the Missionaries, that obstacles seem to present themselves in the way of forming a Settlement in most of those parts of the Susoo Country which have been visited by them. Although, therefore, the Committee had directed the attempt to be made first among that people, yet they have thought it best to leave it to the prudence and local information of the Missionaries themselves, to embrace any opening to another nation which may appear more promising.

On the whole, however desirable it may be to form such Settlement, it may be prudent to delay it yet for some time. The Abolition of the Slave Trade will so entirely disturb the iniquitous order of things, and the wretched habits of the inhabitants on the Western Coast of Africa, that, when its salutary effects come to be fully experienced in the introduction of security and industry in the place of oppression and rapine, those very situations, which now present formidable obstacles to Civilization and the introduction of Christianity, may become the most eligible for making the attempt.

The remark of a civil and intelligent Mahometan, in Wonkapong, made to the Missionary Butscher, is worthy the notice of the Society. "Our kings and head-men have little regard even to a civilized manner of life, much less to religious behaviour, so long as the Slave Trade continues, and they can sell slaves for rum and other commodities: and, for this reason, they will scarcely suffer you to stay here, and to instruct the people, although your intentions, and the intentions of your Society, are very good towards your fellow-creatures."

The Society will therefore feel it important, not prematurely to hasten the formation of any establishment, until the disturbed relations of that part of Africa have acquired, what they unquestionably will acquire, a more secure and permanent form.

Your Committee feel, however, that, in the mean time, much may be done, by means particularly of the Arabic and Susoo languages, to diffuse a knowledge of the Christian System over extensive districts and even throughout a great part of the continent. The Committee of the African Institution have stated very forcibly, in the Appendix to their Second Report, the important use which may be made of these tongues

in the civilization of Africa; and have resolved on the appointment of proper persons to teach them to the Europeans and other residents at Sierra Leone*. Your Committee feel the justice of these views; and have it, therefore, in contemplation to direct the Missionaries in Africa to avail themselves of every possible opportunity of perfecting themselves in the knowledge of these languages; and, likewise, to give to Four Missionaries, now under preparation in this country, the best means in their power of improving in the knowledge of Arabic, the rudiments of which they learnt in the Seminary at Berlin. The Committee have it also in view to instruct the said Four Missionaries in the Art of Printing, which they may exercise, with very important advantage, on their arrival in the Colony. A house having been for some time occupied in Freetown at the expense of the Society, the Missionaries, while waiting for suitable opportunities of settling among the natives, or in conjunction with those of their body who may have formed such Settlements, may print, and disperse through a vast extent of country, Portions of the Scripture, or Tracts explaining and enforcing its great doctrines. As the Teachers of the African Institution may render an essen-

* See Appendix, No. II.

tial service to the Missionaries in perfecting their knowledge of the native languages, the Missionaries may, in return, contribute their aid to the noble objects of that Society by printing such Tracts, on the subjects of Civilization, as the Society may wish to circulate on the coast and in the interior.

Your Committee having frequently referred to the African Institution, wish to call the attention of the Society to that benevolent and patriotic establishment. As its views are immediately directed to the melioration and civilization of that part of Africa which has engaged the attention of the Society, and as the attainment of its objects must have an important and most beneficial effect on the Society's endeavours, your Committee wish to secure to it the active support of all their friends. Any probable extent of funds will find objects of expenditure, interesting to every man who either wishes to make some reparation to Africa for her wrongs, or who desires to prepare her inhabitants for the reception of the Gospel *.

Mr. Dawes, formerly Governor of Sierra Leone; and who undertook, as the Society was

* The Committee have subjoined, in Appendix, No. III. an Account of the African Institution.

informed in the last Report, to receive such students under his care, at Bledlow, in Buckinghamshire, as the Committee might wish to send to him ; having received an appointment under Government, which will require his occasional residence, for some time to come, at Sierra Leone, your Committee have requested him to investigate the state of the Mission ; and, as he is acquainted with the views and wishes of the Society, to confer with his Excellency Governor Ludlam, and to advise with him and the Missionaries concerning their future plans, and to transmit to your Committee his opinion thereon.

Mr. Dawes had received under his care, for a short time, Four Missionaries, who arrived from Berlin, in August last, and met your Committee on the 13th of that month. These were

John Charles Barneth, of Bernstorff, in Silesia, aged 43.

Charles Frederick Christian Wenzel, of Breslau, in Silesia, aged 36.

John Godfrey Wilhelm, of Strasburgh, in Alsace, aged 33.

Jonathan Solomon Klein, of Stutgard, in Witemburgh, aged 33.

It appearing, by Testimonials presented by

each of them, that they were all ordained, according to the Rites of the Lutheran Church, in the City of Wernigerode, on the 15th day of July preceding; and the most satisfactory evidence of their spirit and character being in your Committee's possession; they were received as Missionaries under the Society.

It having been the wish of your Committee to send some Missionaries to the East; but, under present circumstances, no opening appearing to that quarter of the world; the said Missionaries were destined for Africa, and were directed to repair to the Seminary at Bledlow, in preparation for the said destination.

These brethren left Berlin on the 2d of July; embracing the opportunity afforded between the time of signing the Armistice between the Russians and the French, and the conclusion of the Peace of Tilsit. By avoiding the great roads, and travelling on foot, they arrived without interruption, though through many difficulties, at Wernigerode. From Wernigerode they went to Altona; from that place to Tonningen, and thence they embarked for this country.

Your Committee have had no direct communication with Mr. Jaenicke since the Missiona-

ries left Berlin. He then writes, of the date of July 1st, "Under present circumstances, several of the friends of the Missionary Cause have it not in their power to take an active part in its support. For what our Gracious and Merciful Lord and Saviour has hitherto done, particularly through your means, may he reward you, according to his promise, in an ample manner, even here in this world, but more abundantly when you come to stand before his throne above. For the rest, I can only look with child-like resignation to him, the All-ruling Sovereign, to see whether he will continue to maintain our Seminary as he has hitherto done upwards of seven years."

Mr. Jaenicke having intimated a wish that the Society would take two of the students, now in the Seminary at Berlin, under its protection, your Committee deliberated on the subject, but think it best for the present to come to no determination.

On Mr. Dawes's removal from Bledlow, the Rev. Thomas Scott, Rector of Aston Sandford, near to Bledlow, added most seasonably to the many proofs which he had given of warm interest in the objects of the Society, by acceding to the wish of your Committee, in taking charge of the

Missionaries. As they could not be accommodated in Mr. Scott's house, they are placed in a pious family near him, and enjoy the daily advantage of his assiduous and affectionate instruction. Your Committee will only add on this subject, that his report of their diligence, improvement, and piety, is of the most satisfactory nature.

A young man, an ex-capuchin of Warndorf, was mentioned in the last Report, as having been proposed for a Missionary, and that he was directed to go to the Seminary, at Berlin, at the Society's expense. He proceeded thither, accordingly; but Mr. Jaenicke not thinking him altogether adapted to the views of the Society, the friend at Altona, who first recommended him to the Society, liberally discharged all his expenses.

A young man of piety and of promising talents having offered himself for regular education and ordination in the Church, with the ultimate design of devoting himself to Missionary employment; and the friend who recommended him having undertaken to carry him through his preparation, by the aid of a small annual allowance from the Society; your Committee have acceded to the proposal: but, not wishing to bind him to

the performance of an engagement, from which it may be possible he might hereafter desire to be exonerated, they have agreed to assist in his education on condition that, if he should finally resolve not to go out as a Missionary, he shall refund the money advanced by the Society.

A proposal having been made by the Chaplain of the Colony in New South Wales, to your Committee, for the establishment of a Missionary Settlement on one of the Islands of New Zealand, the Committee request the favour of the friends of the Society, to point out any persons within the circle of their acquaintance, who may seem suitable for the formation of such establishment.

Many circumstances have induced your Committee to consider New Zealand as a promising sphere for the Society's exertions. It is within ten days sail of Port Jackson, and not more than 80 leagues from the settlement at Norfolk Island. One of the chiefs is well known at Port Jackson; is himself strongly attached to English improvement and civilization; and would yield, as there is reason to think, every possible protection and support to an Establishment of Englishmen under his authority. The population is very numerous. The attention of Government has been recently turned towards these islands, in

the hope of obtaining naval supplies; and there is little doubt, but that both the Government at home and the Authorities at New South Wales would protect and assist any establishment, formed at New Zealand, in connection with the Church of England. Government has very recently attended, in the most liberal manner, to the representations of the Chaplain of that Colony, who came over to this country, some time since, for the purpose of obtaining the assistance of other Clergymen in his arduous labours, and of procuring schoolmasters; in which objects he has succeeded beyond his expectations. The only officiating Ministers in the settlement in New South Wales, are Ministers of the Established Church, and they would cordially co-operate with the Committee in forming and directing the Settlement in question.

The first object of such a Settlement would be, to contribute to the civilization of the natives; for though the chief above mentioned has done much to pave the way for the improvement of his countrymen, yet they have hitherto derived but few advantages from their intercourse with Europeans. Though the New Zealanders appear to be men of naturally acute and superior minds, yet they have not acquired those habits of regularity and industry, and that enlargement of

mind, which accompany civilization. The Committee are, moreover, well satisfied, that little opening can be made for the Gospel among heathens, unless their esteem and good-will be first conciliated. And whoever confers favours on them, the value of which they are fully able to appreciate, will be most likely to conciliate that good-will. He, therefore, who shews them that he is their superior in the arts which they feel to be most useful and important in life, and who employs his superior skill for their benefit, may expect a friendly attention to his wise and gradual instruction on subjects of infinitely higher moment; while, without a previous conciliation of their regard, he might labour long and in vain to fix any idea of religion in their vagrant minds.

The Committee wish, therefore, to find three or four men of tried and eminent piety, actuated by an ardent desire to promote the knowledge of Christ among the heathen, and who will be willing to devote themselves to this object under the protection of the Society. One of them should be a Carpenter, another a Smith, and a third a Twine-Spinner. These trades would apply to the immediate wants of the New Zealanders, and would tend to conciliate their minds and to gain their confidence. If persons not

brought up to these occupations, but willing and able to learn them, are known to any of the Society's friends, if they are in all other respects suitable, the Committee would be desirous to engage them. Their being married would be no objection, but might ultimately prove an advantage, provided their families were small. Such men must promise themselves, in undertaking this great work, no worldly advantages. They would be expected industriously to follow their occupations: and it is believed that the produce of such industry would go very far towards the support of the Settlement; but whatever else might be needed for their comfortable subsistence would be furnished by the Society, through the Clergymen at New South Wales,

The ultimate object of the Society in forming such establishment, would be the introduction of the Gospel among the New Zealanders. The settlers now sought for, would be sent to prepare the way, and to lay the foundation. They would, therefore, be expected to form a small Christian Society, living together in habits of industry, piety, and love. Whatever time could be gained from the manual labour necessary for the support of the Settlement, and the instruction of the natives in the arts practised by the settlers, must be conscientiously devoted, as Schoolmasters and

Catechists, to the religious care of the youth; and, through them, to the enlightening and instruction of the natives themselves. Should it please God to prosper these preparatory attempts, and should a prospect be opened by them of the establishment of a Christian Church among those islanders, your Committee would endeavour to find a suitable Clergyman further to prosecute their design, in the formation of a regular Mission. In the mean time, the Society will be much obliged by its friends looking round among such persons as they think most likely to answer its wishes. Piety, industry, prudence, and patience are requisite qualifications. If they know men endowed with them, and willing to engage under the Society in the formation of such a settlement as is above described, their immediate communication of particulars to the Secretary, will be a favour conferred on the Society. In case any unforeseen circumstances should prevent the formation of the settlement, or render it necessary to abandon it when formed; a ready asylum would be afforded to the settlers at Port Jackson, where they might continue in the exercise of their different callings or return to England if they should wish it.

On this subject your Committee wish to refer to a communication from the Rev. S. Marsden,

Chaplain at Port Jackson, who has well depicted both the prospects of success to a settlement in New Zealand, and the character of the men who should form it *.

The Rev. Mr. Fawcett, of Carlisle, has pointed out one man, a joiner by trade, who is willing to engage in this undertaking, and has given satisfactory proof that he is disinterested and decided in his motives and determination. Mr. Marsden, who is now in the north, has undertaken to see and converse with him on the subject.

Your Committee, in conclusion, congratulate the Society on the prospects opening gradually before this and similar institutions. Yet they would remind the Society of the need of patience and prayer. God is working wonders in the earth. Before our eyes the symbolical language of prophecy is accomplishing. *The sun is turned into darkness, and the moon into blood, and the stars withdraw their shining. The great and terrible day of the Lord is approaching. He utters his voice from Jerusalem, and the heavens and the earth shake; but the Lord will be the hope of his people and the strength of his children.*

* See Appendix, No. IV.

dren: and it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Our eyes behold what the Church has for centuries besought God to grant to its prayers. Anti-christ, whether Papal or Mahometan, is every year receiving deadly blows. His throne trembles. The warriors and politicians of the world are executing the decrees of the Great King. Though they *mean not so*, yet they are mere instruments to *prepare the way of the Lord, and to make straight in the desert a high-way for our God.*

The formation and increase of Societies for the Civilization and Evangelization of the World is an evidence, such as we might expect in the common course of Providence, that the Kingdom of Christ is approaching. And, while such Societies are laying deep and wide their foundations, let them patiently wait for God's time of raising the structure. When that time is come, the materials, which they have collected with difficulty and under discouragements, will all rapidly find their destined place in rearing and adorning the Temple of the Lord. Christians of our day, and perhaps our sons to

several generations, may be called to labour in believing patience; but *their* sons shall enter into their labours: and not an Institution shall have been formed in vain, not a Missionary shall have been sent in vain, not a Sermon shall have been preached in vain, not a Guinea given in vain, not a Prayer put up in vain.

APPENDIX I.

(See page 323.)

Some Account of the Wonkapong Susoos, and of the Mandingos. Extracted from the Journal of the Missionaries.

THESE Susoos form a small nation of themselves ; having no connection with the Benna Susoos, with those scattered in the Bagoe country, nor with those who inhabit the banks of the Rio Pongas, either in laws or government.

The extent of this country, over which Murry Smile has the ruling power, is very small. The length, from south to north, is no more than about fifteen miles ; and the breadth, from the mountains to the sea-side, five, eight, and ten miles.

Its soil is not so good as that of the neighbouring countries. The fields are covered with grass, usually twelve feet high. They have but little rice : what they plant is on the lower parts of the mountains, or even upon the mountains ; as, upon the Sangerees, there are rice-plantations and slave-towns. Other mountains seem to be very barren, and their soil is a kind of white clay, and only small bushes grow upon them : but, as they descend, the more fertile they are ; and along them the people plant casada, rice, &c.

The population of this country is, of course, but small. There are but three or four towns, and perhaps a dozen villages, which together may contain three or four thousand people.

Now that this people should not increase, but rather diminish, so long as the Slave Trade continues, may be

supposed by every one ; for if any of them gets in debt, either to a factory or to one of his countrymen, he is catched and sold without much process ; beside those who are sold for crimes, witchcraft, &c. To kidnap individuals is also not an uncommon thing among them, especially now slaves are scarce. It is wonderful to a spectator, to see how eager the traders are after slaves : it is surprising how impatient they are until they get a couple of their fellow-creatures into their chain. In their breast lies a desire, which nothing can satiate but slaves: this desire is so strange, so singular, that it perhaps cannot well be explained. The profit by a slave, as far as I could learn, is but trifling ; scarcely ten bars. By a ton of rice there is more profit, than by three slaves. That indeed many of the slave-traders live in great poverty, is a fact. Many cannot procure a fowl for dinner, but live on dry rice, without any nourishing drink or liquor of any kind. Slavery is a misery in itself ; but the slave, when he is once in his occupation, may be happier than he that sold him, or than he that bought him. It is fervently to be wished that this trade should soon be abolished. This noble act would redeem factors and slaves together. That it is shortly to be abolished, no one here will credit ; so deeply is it rooted in the breasts of those who are engaged in it.

These Susoos are much addicted to drunkenness. Nothing keeps the Susoo man sober but the want of liquor ; and if he can get it, he observes no seasons in his intoxication. We have seen men and women quite insensible, in the morning. If they cannot procure rum, they have recourse to fermented palm-wine, which is as intoxicating as any liquor. It seems strange to one that comes from such a country as the Mandingo, where a drunken man is never to be seen, except it be an European, and now comes among people whose mind and reason is so far gone that they stand before one like fools.

Drunkenness occasions, of course, many other evils ; as indolence, poverty, &c.

To all appearance, civilization, and even nominal

Christianity, are not sufficient to subdue this evil. Therefore, in this respect, there would be little harm if the yoke of Mahometanism should be put upon their necks. And this may be the case, perhaps, in less than thirty years ; especially if all those Susoo people who received education in the Mandingo country were as strict in their conduct as they are in their profession : but now they give offence to their countrymen, who reproach them ; " If you pray, do not drink liquors ; and, if you drink, do not pray."

But, in every Susoo town, there are strict Mandingos, who observe a conduct consistent with their profession. These do whatever is in their power to make proselytes. They have not, indeed, much success with the adults, though they persuade them and shew them every kindness ; for instance, when they celebrate one of their feasts, they distribute half a ton or a ton of rice among the people, only to get them to the praying ground. The children are their chief object, and with them they mostly succeed.

Certain it is, that Mahometanism makes much progress among these Susoos, and will probably overrun this small territory in a short time. And, should it not prosper by the stratagems hitherto used, war will soon determine the fate of the whole business, as there is a great religious enmity in the hearts of the Mandingos towards the Susoos.

The Susoos respect the Mandingos so, that they think them superior beings, on account of their being, as they term them, book-men ; and, humanly speaking, would ten times rather yield to them, being of their own colour, than have any confidence in an European teacher or Missionary.

A settlement, either in Wonkapong or the neighbourhood, does not seem, under present circumstances, either to promise a long duration, or to be undisturbed by the Mandingos. This, however, might not justify the laying of it aside altogether ; as scarcely any settlement of this kind has remained unmolested ; but, as

his people. When he calls the headmen together, it is at their pleasure to come or not. He sent lately for our landlord to come up to Benna to assist at the Pala-ver. Our landlord did not move a step, saying, " Suppose I go, and other headmen, how easy is it for Murry Canoo to make jamfa with our slave-people, and take the country while we are in a foreign land!" Thus the headmen in every town refuse or accept the king's order, according to their own prudence. If he has not a well-founded reason for going to war, no man assists him.

Patient courage, it seems, enters not into the character of the Mandingos. They are, no doubt, of a bold disposition; but not so when danger of life or misfortune befalls them. In going to war with Pagan nations, they are active, bold, and enterprising: but this arises from religious enthusiasm. To destroy a whole nation of Caffrees, is, with them, doing service to God. The Koran has a tendency to inspire them with cruelty, and to promote a savage disposition towards those who are not of their own denomination: the Koran itself, indeed, describes God as most merciful, and yet they themselves will not imitate the being whom they adore. Life, in war time, is not regarded by them; as dying in the service of God excels all other meritorious services: and they believe that all martyrs, thus dying, are immediately admitted into Paradise.

If they were a powerful nation, they most likely would make war every year with their neighbours, and soon convert them with the sword. But, it must be acknowledged, that the sword is not the first and principle means to convert the Pagans. The rule is, with them, as they say, first to beseech and entreat the heathens, to pray to God, and learn book; nay, to offer them money, and shew them every possible kindness. If this be fruitless, then the sword is drawn, and the Caffrees have little mercy to expect.

It is well known, that the Foolahs have war every year with some of their neighbours: but it is done, not so much for God's sake, or with a view to convert

the heathen; as to kill them and make them slaves. Some weeks ago, they conquered Combria, in the Ballia country, a populous town, surrounded with five walls; and which repulsed this cruel, blood-thirsty nation for many years. The enemy attacked it in five different directions; which the town's-people did not expect, as they formerly had to fight them only on that side, where the path led into the Foolah country. The exact number of them that were killed or made slaves cannot be asserted, as the accounnts are various. But, that it was a town of several thousands of inhabitants and all the headmen killed, is most certain. The whole is here considered as a barbarous action of the Foolah King.

From this country to Teembo, is about ten days' journey. The Foolah King gets now and then a present from the Mandingo King. He is very glad, I am told, to see people from that country, where the sun goes down. The visitors must also tell him much of that singular water (the tide) which runs for six hours into the country, and then goes out again into a big water.

The Mandingos seem not to be of such a warlike disposition, nor of such a cruel nature as the Foolahs. They differ also much from them in executing civil laws.

The Mandingos are strict observers of the tenets of Mahomet. What the Koran says is truly believed and obeyed. There is no doubt but that some of the Mandingos are conscientious and upright; especially those who have devoted themselves to do nothing but to study the Koran and the Law of Moses. Such are devout in their way, and undergo severe religious exercises: for instance, they pray, perhaps fifty or a hundred times, in twenty-four hours. They endeavour to pray even oftener than God required first from Mahomet: of whom he required that he and his followers should pray fifty times a day; but Mahomet supplicated, like Abraham of old, and moved God so far that he consented to be worshipped but five times a

day. These devout men are the better sort among the Mandingos. They pretend that it is impossible with them to tell any lie, or to speak any falsehood. What they say or promise they endeavour to perform, and to do justice to every one. They shew also not so much bigotry as the ignorant amongst them, against those who are not of their own persuasion. They will never call a Christian a Caffa, or Unbeliever; but think and act as the Koran directs them; viz. that believing Jews and Christians have to expect a reward from God. We fully credit the assertion of Mr. Matthew, quoted by Winterbottom, that the Mandingos respected him much, never calling him a Caffa; and so they never call us Caffrees, or treat us disrespectfully on account of being Christians.

But to oppose Mahometanism by arguments, is what they do not like at all. They avoid such conversations as much as possible. They cut them very short by saying, "Our book says so;" and, if this book will no longer defend them, then they refer the whole matter to the Day of Judgment, in which it shall be clear who is right and who is wrong. Moses, they say, was sent by God as a Prophet to white people; Mahomet, God sent to black people. When the conversation turns on Jesus Christ, they speak respectfully of him, and so does the Koran; but the ideas they and the Koran have about him are full of confusion. They say, he had no father, and, as they express it, "that he is made of wind." They also firmly believe that Christ himself did not suffer on the cross, but that some other person, by the counsel of God, suffered instead of him. They believe also, that Christ is to come again into this world; that he is then to marry; that he is to have great power and authority; but at last to be much opposed by the Antichrist. When, in conversation, we exalt Christ above Moses, Abraham, and Mahomet, then they begin to flatter us by saying that these four men were all alike, none of them greater than the other. But by a simple comparison their flattery is found out. It happened once, that one spake to us in this manner: we shewed him four articles of different size, asking him, whether

these were all alike in size. He said, "No;" and, pointing out the smallest article, said, "This signifies Christ, and the largest Mahomet." So when they tell us some history out of the Old Testament, and we relate it also, and even more extensively, then they are pleased; but they are also very ready to say that their book and white man's book are all the same.

In conversation, one may speak his mind pretty freely. They are not easily offended. If they bring forward the before-mentioned point, that Christ did not actually suffer on the cross, then they hear it patiently when the truth is defended, either by arguments, or by simply stating that he verily suffered death, and that for the sins of the whole world; that he is now exalted above all principalities and powers, sitting on the right hand of God. They take it also not very ill when we say, that Mahomet was no prophet, and not sent by God. Brother Butscher, bold as he is, once wrote it on the ground in the palaver-house, when they were reading the Koran, that Mahomet was not a true prophet of God.

Upon the whole, they are zealous in what they know, and strict in observing the doctrine of their religion. Their zeal, in promoting the cause of God and their prophet, is a lesson to every Missionary, if not to every Christian. It must be allowed, that a true Mandingo man contents not himself merely to make profession with the mouth; but he requires heart-religion too. It is afflicting to see them so totally ignorant of Original Sin; ascribing the depravity and wickedness of the heart unto God as the author thereof.

May God in his mercy grant them the excellent knowledge of his Son Jesus Christ! and may his Spirit reveal to them even the righteousness of God, which is by faith in Jesus Christ, unto and upon all them that believe!

APPENDIX II.
(See page 329.)

Important Use which may be made of the Arabic and Susoo languages, in the Civilization of Africa. Extracted from the Appendix to the Second Report of the African Institution, pp. 41, 42.

“ THE Arabic language has been extended, by means of the Mahomedans, over a large part of the Western Coast of Africa. The knowledge of this language, by British subjects resident on the coast, would greatly tend to facilitate our intercourse with the interior, while it would afford a ready means of spreading useful knowledge throughout Africa. Tracts printed in Arabic would be eagerly read there, and might be dispersed to the farthest extremity of the Continent. It is therefore highly important that the Institution should encourage the cultivation of Arabic literature at Sierra Leone. The salary of a teacher of Arabic will not be a great burden upon the funds of the Society, as a native, competently qualified for that office, may be obtained at a moderate rate. The business of the teacher will be to instruct such Europeans and others, in the Arabic tongue, as may be placed under his tuition by persons receiving authority for that purpose from the Directors; and the diligence of the scholars may be quickened by periodical examinations, at which extraordinary proficiency may be distinguished by honorary rewards.

“ The Susoo language is spoken very generally on the coast for about one hundred and fifty miles to the Northward of Sierra Leone. It is also understood by a great part of the Foulah and Mandingo nations, and is the vernacular tongue of the country of Jalonkadoo, a large kingdom, in the mountains of which the Niger is represented as taking its rise. It would not therefore be too large a calculation to suppose, that it is

spoken over a space of eight hundred or a thousand miles square; a space considerably larger than Great Britain. This language, which is remarkably simple and easy of acquisition, has been reduced to writing, by the zeal of Mr. Brunton, who resided for some time as a missionary among the Susoos, and who was assisted in his task by some Susoo youths who had been brought over to England for education, and have since returned to Africa. The fruit of Mr. Brunton's labours is a Susoo Grammar and Vocabulary, and several Susoo Tracts, all of which have been printed.

“ The considerations which have been suggested as a ground for the appointment of an Arabic teacher at Sierra Leone, apply with equal force to the case of the Susoo language. A competent teacher of the Susoo may be engaged on the spot for a moderate salary; and the same means of exciting and rewarding the diligence of the students of Susoo, may be pursued, as has been proposed in the case of the Arabic students.

“ Colonists or natives duly instructed in these languages, and in English, might be employed as school-masters in the native towns; and knowledge and improvement be thus rapidly extended.”

The same Appendix contains “Hints respecting the Means of Civilizing Africa,” from which the following view of the state of the Western Coast is extracted.

“ THE great bar to the civilization of Africa is now removed, by the abolition of a traffic, which has hitherto shut her out from improvement by a barrier more insuperable than the mountains of Atlas or the sands of Zaara. Her intercourse, therefore, with cultivated nations, will, it may be hoped, hereafter become the channel through which her thirsty land may receive those streams of plenty which are spread so largely over happier regions; and Africa enjoy at last, ‘in the evening of her days,’ ‘the benefits of knowledge, and the blessings of religion.’ How those benefits and blessings may most certainly and most quickly be com-

municated, is a problem which well deserves the attention of the greatest masters of political science.

“The Act lately passed in this country will, at least during the war (if the cession of Biasso* can be obtained from the Portuguese, and that nation can be induced to confine its Slave Trade within the line of its present operation) liberate a range of country from the ravages of the Slave Trade, extending from Cape Verd, in latitude 15 north, to Congo, in latitude 6 south.—This is the field in which our beneficence may profitably display itself, for to this vast territory we have sufficient access. It is filled, to the distance of 100 or 150 miles into the interior, with a great number of petty principalities under the government of their several chieftains, who may for the most part be considered as absolute. Many of these little states are independent of each other; while some are bound together by a loose federal union under a nominal head; a powerful vassal however paying little attention to the sovereignty of his liege lord. They can hardly be said to be controlled by any system of international law, or general policy; nor are they subjected to the jurisdiction of a legislative, or even of any regular judicial council. Their law is strength, and their strength men. Their territorial limits are ill defined, the rights of succession ill settled. The passions and caprices of their chiefs are unchecked by the power of privileged orders or national assemblies. The Slave Trade has nursed them for centuries in habits of violence and insecurity; and the acts of mutual aggression, which the temptations afforded by that traffic have occasioned, remain deeply imprinted on the memories both of chiefs and people—the seeds of eternal hostility thick sown in minds exasperated with the sense of injuries received and inflicted. A state of society more miserably dismembered, and in which the elements seem less capable of combination, can scarcely be imagined. Europe might be rebarbarized before Africa could civilize herself. On the other hand, the whole of this ex-

* Biasso is a small island at the mouth of the Rio Grande, and is the only settlement possessed by the Portuguese on the Windward Coast of Africa.

tensive tract is washed by the ocean, and is therefore easily accessible from every quarter; the soil is rich, and capable of furnishing all those tropical fruits which are so largely consumed in the rich empires of Europe; and a vast multitude of rivers entering almost every part of this territory, and connecting the whole of that maritime belt now described with the sea, supply great facilities, both for the production and conveyance of those commodities which may hereafter constitute the surplus wealth of this quarter of the globe. In short it would be difficult to determine, whether the physical advantages or moral impediments to the civilization of Africa be the greater.

“ Happily, however, man possesses more absolute dominion over moral than over physical causes; and it remains for us to pay back to Africa some part of that enormous debt which has been accumulating against us.”

APPENDIX III.

(See page 330.)

Account of the African Institution.

Patron and President.

His Royal Highness the Duke of GLOUCESTER.

Vice-Presidents.

His Grace the Archbishop of Canterbury	Lord Bishop of London
His Grace the Duke of Grafton	Lord Bishop of Durham
His Grace the Duke of Grafton	Lord Bishop of Bath and Wells
Earl Selkirk	Lord Bishop of St. David's
Earl Spencer	Right Hon. Lord Holland
Earl Grosvenor	Right Hon. Lord Grenville
Earl Grey	Right Hon. Lord Erskine
Earl Moira	Rt. Hon. Lord Teignmouth
Viscount Milton	Rt. Hon. Spencer Perceval
Viscount Valentia	Right Hon. Geo. Canning
Right Hon. Lord H. Petty	W. Wilberforce, Esq. M.P.

Treasurer.—Henry Thornton, Esq. M.P.

Board of Directors.

Right Hon. Lord Headley	George Harrison, Esq.
Right Hon. J. C. Villiers	John Huddlestane, Esq.
Right Hon. Sir J. Newport	William Jacob, Esq.
Right Hon. Isaac Corry	Matthew Martin, Esq.
Right Hon. J. Smyth	M. Montague, Esq. M.P.
Right Hon. N. Vansittart	Zachary Macaulay, Esq.
Sir Samuel Romilly	W. M. Pitt, Esq. M.P.
William Allen, Esq.	Granville Sharp, Esq.
T. Babington, Esq. M.P.	John Simeon, Esq. M.P.
Robert Barclay, Esq.	William Smith, Esq. M.P.
Thomas Bernard, Esq.	T. Woodroffe Smith, Esq.
Wilb. Bootle, Esq. M.P.	James Stephen, Esq. M.P.
Henry Brougham, Esq.	S. Thornton, Esq. M.P.
J. H. Browne, Esq. M.P.	R. Thornton, Esq. M.P.
Thomas Clarkson, Esq.	John Thornton, Esq.
Edward Forster, Esq.	James Towers, Esq.
Thomas F. Forster, Esq.	S. Whitbread, Esq. M.P.
Charles Grant, Esq. M.P.	James Rice Williams, Esq.

A NUMBER of Individuals, deeply impressed with a sense of the enormous wrongs which the natives of Africa have suffered in their intercourse with Europe, and actuated by a desire to repair those wrongs as well as by general feelings of benevolence, have been anxious to adopt such measures as may seem best calculated to promote their civilization and happiness. They have therefore formed themselves into a Society for that purpose, called the AFRICAN INSTITUTION; and they earnestly solicit the aid of the humane and benevolent in every part of the kingdom, in furtherance of their design.

The Abolition of the Slave Trade, hitherto carried on by Great Britain, America, and Denmark, will, in a considerable degree, remove the barrier which has so long obstructed the natural course of social improvement in Africa; and thus open a way for introducing the comforts and arts of a more civilized state of Society. The happiest effects may also be reasonably anticipated from diffusing useful knowledge, and exciting industry among the inhabitants of Africa; and from obtaining and circulating throughout this country, more ample and authentic information concerning the agricultural and commercial faculties of that vast Continent: and, through the judicious prosecution of such endeavours, it may be fairly hoped that, in the room of that traffic by which Africa has been so long degraded, a legitimate and far more extended commerce will ultimately be established; beneficial alike to the natives of Africa, and to the manufacturers of Great Britain and Ireland. The present period, it may further be remarked, is eminently fitted for prosecuting these benevolent designs; since the suspension, during the war, of that large share of the Slave Trade, which has commonly been carried on by France, Spain, and Holland, will, when combined with the effect of the Abolition Laws of Great Britain, America, and Denmark, produce nearly the entire cessation of that traffic, along a line of coast extending between two and three thousand miles in length, and thereby afford a peculiarly favourable opportunity for giving a new direction to the industry and commerce of Africa.

To prevent misconception concerning the views and measures of the African Institution, it may be proper to state, that it is the Society's fixed determination not to undertake any religious missions, and not to engage in commercial speculations. The Society is aware that there already exist several most respectable institutions, formed for the diffusion of Christianity, and means not to encroach on their province. It will be the duty and care of the Society, in the first instance, to watch over the execution of the laws, recently enacted in this and other countries, for abolishing the African Slave Trade; to endeavour to prevent the infraction of those laws, and from time to time to suggest any means by which they may be rendered more effectual to their objects; and likewise to do all in their power, by communicating information, and by other appropriate methods, to promote the Abolition of the African Slave Trade by foreign nations.

The farther means which it is proposed to employ for the purpose of promoting civilization and improvement in Africa, are of the following kind.

1. To collect and diffuse, throughout this country, accurate information, respecting the natural productions of Africa; and, in general, respecting the agricultural and commercial capacities of the African Continent, and the intellectual, moral, and political condition of its inhabitants.
2. To promote the instruction of the Africans in letters and in useful knowledge, and to cultivate a friendly connection with the natives of that Continent.
3. To endeavour to enlighten the minds of the Africans with respect to their true interests; and to diffuse information amongst them, respecting the means whereby they may improve the present opportunity of substituting a beneficial commerce in place of the Slave Trade.
4. To introduce amongst them such of the improvements and useful arts of Europe as are suited to their condition.

3. To promote the cultivation of the African soil, not only by exciting and directing the industry of the natives; but by furnishing, where it may appear advantageous to do so, useful seeds and plants, and implements of husbandry.
4. To introduce amongst the inhabitants beneficial medical discoveries.
5. To obtain a knowledge of the principal languages of Africa, and, as has already been found to be practicable, to reduce them to writing, with a view to facilitate the diffusion of information among the natives of that country.
6. To employ suitable agents and establish correspondences as shall appear advisable, and to encourage individual enterprise and exertion in promoting any of the purposes of the Institution.

The benefits to be conferred on Africa by the efforts of this Institution, must so obviously depend on the extent of the pecuniary funds which may be obtained, that it seems hardly necessary to urge on those who feel the force of what has been already said, the importance of an early contribution. The Society has already engaged in measures with a view to the improvement of Africa, to which their present funds are barely adequate; and without a very considerable enlargement of them, they will be obliged to forego many opportunities of attempting to advance the happiness and civilization of Africa.*

Nor ought the benefits to be overlooked, which are likely to accrue to this country, should the Institution succeed in their endeavours to develop the capabilities of the African Continent. While France is employing her utmost efforts to prevent our commerce from flowing in its ancient channels, surely it becomes us to cherish every reasonable prospect of finding other outlets. We have achieved a great and splendid act of

* These measures are fully stated in the Society's Second Report, made on the 25th of March, 1808, and which has since been printed.

national justice, in abolishing the Slave Trade. Let our benevolence also interpose, to repair the ruin and degradation which we have contributed to bring upon Africa, and to teach her the use of her liberated faculties; and we may soon discover, by our own happy experience, that in exercising justice and benevolence towards her, whatever may be the apparent sacrifice, we have only been laying a more solid foundation for the enlargement of our own national prosperity.

A subscription of Sixty Guineas or upwards, at one time, constitutes a hereditary Governor;—of Thirty Guineas at one time, a Governor for life;—of three Guineas annually, an annual Governor;—of Ten Guineas at one time, a Member for life;—of one Guinea annually, an annual Member.

The Board of Directors is chosen from among the Governors.

SUBSCRIPTIONS are received by the following Bankers, viz. Messrs. Down, Thornton, Free, and Down, No. 1, Bartholomew-lane; Messrs. Hoare, Barnett, and Co. No. 62, Lombard-street; Messrs. Smith, Payne, and Smiths, George-street, Mansion-house; Messrs. Hoares, 37, Fleet-street; Messrs. Drummonds, Charing Cross; and Messrs. Ransom, Morland, and Co. Pall-Mall; by the Treasurer, Henry Thornton, Esq.; by the Secretary, Mr. Z. Macaulay; and by Mr. John Crisp, the Collector, 26, Birch-in-lane; to whom, or to the Secretary, Communications relative to the Institution may be addressed.

N. B. The first Report of the Institution, containing a full exposition of its design, a copy of the Laws and Regulations adopted for its management, and a List of Subscribers, may be obtained from Mr. CRISP, as above; of whom may also be had, the Second Report, made to the Subscribers on the 25th of March, 1898.

APPENDIX IV.

(See page 340.)

Communication from the Rev. Samuel Marsden, Chaplain of the Colony in New South Wales.

“ REV. SIR :

“ IN compliance with the request of the Society for Missions to Africa and the East, I respectfully suggest the following observations, relative to the establishment of a Mission to the Island of New Zealand.

“ It may be requisite to state that the New Zealanders have derived no advantages hitherto either from commerce or the arts of civilization ; and must, therefore, be in heathen darkness and ignorance. Though they appear to be a very superior people in point of mental capacity, so far as any judgment can be formed from those with whom Europeans have had communication, yet they must not be considered by any means so favourably circumstanced for the reception of the Gospel, as civilized nations are, even though strangers to the doctrines of Divine Revelation. Commerce and the arts, having a natural tendency to inculcate industrious and moral habits, open a way for the introduction of the Gospel, and lay the foundation for its continuance when once received.

“ Since nothing, in my opinion, can pave the way for the introduction of the Gospel, but civilization ; and that can only be accomplished amongst the heathen by the arts ; I would recommend that Three Mechanics be appointed to make the first attempt, should the Society come to a determination to form an Establishment on New Zealand. One of these men should be a Carpenter ; another, a Smith ; and a third, a Twine Spinner. The Carpenter would teach them to make a wheelbarrow, build a hut, boat, &c.—The

Smith would teach them to make all their edge tools, nails, &c.—And the Twine Spinner would teach them how to spin their flax or hemp, of which their clothing, fishing lines, and nets are made.

“ Though the Missionaries might employ a certain portion of their time, according to local circumstances, in manual labour, this neither would nor ought to prevent them from constantly endeavouring to instruct the natives in the great doctrines of the Gospel, and fully discharging the duties of Catechists. The arts and religion should go together. The attention of the heathen can be gained and their vagrant habits corrected, only by the arts. Till their attention is gained, and moral and industrious habits are induced, little or no progress can be made in teaching them the Gospel. I do not mean that a native should learn to build a hut or make an axe before he should be told any thing of Man’s Fall and Redemption; but that these grand subjects should be introduced at every favourable opportunity, while the natives are learning any of the simple arts. To preach the Gospel, without the aid of the Arts will never succeed amongst the heathen for any time.

“ Much of the success of a Mission depends upon the qualifications of the persons employed in the Work.

“ Four qualifications seem absolutely requisite for a Missionary: Piety, Industry, Prudence, and Patience.

“ It will be readily admitted that sound Piety is essential; and that, without this, nothing can be expected. A man must feel a lively interest in the eternal welfare of the heathen to spur him on to the discharge of his duty.

“ A Missionary should also be naturally of an Industrious turn; a man, who could live in any country by dint of his own labour. An industrious man has great resources in times of difficulty and danger in his own mind. Great difficulties will easily be surmounted by an industrious man, while very small ones will over-

whelm an idle man with despair. It is worthy of remark, that in all my observations on mankind I have rarely ever known an industrious man become an idle one, or an idle man industrious. A Missionary's habits of industry ought to be fully established, or he will be found totally unfit for the arduous work of the Mission, in a country where nothing has been done before him.

" It will also require great Prudence and Circumspection in a Missionary, to govern a savage mind, upon which his own very existence will depend. His difficulties will many of them be new; and much greater and more numerous than he can possibly imagine or foresee. On this account he will require great Patience and Perseverance to bear up under them.

" The Society should have their Missionaries sent out under the sanction of the British Government in England, and with an Official Recommendation from Government to the Governor at New South Wales. From New South Wales they should proceed under the patronage and with a Recommendation from the Governor to the Chief of New Zealand. On their arrival at New Zealand, they must place themselves under the protection of the Chief, as they will have no means of forming an independent body.

" A sufficient sum should be allowed for the passage of the Missionaries from Port Jackson to New Zealand, provided there were no vessels going at the time they wished to proceed to their place of destination. There should also be a certain sum allowed to pay the expences of keeping up a regular Correspondence with them for some time, at first, as circumstances might require. Their comfort and safety may depend upon this, till the real character and disposition of the New Zealanders are better known. A small vessel from twenty to thirty tons would be sufficient for this purpose, which must be hired, if a communication between the Missionaries and Port Jackson could not be maintained by any other means.

“ I should not conceive that it would be necessary for them to take much wearing apparel, or any other articles of value. As whatever they have, as well as themselves, must be placed under the protection and care of the Chief, the less they possess the safer they will be at first. It is not possible to know what would be really necessary for them, till they arrive, and are settled upon the island. It would be proper for them to take from Port Jackson or Norfolk Island, Hogs, Poultry, Grain, and Flour; as this would contribute not only to their own comfort, but would be acceptable to the Chief.

These are the most material points which occur to me at present. I shall feel a peculiar gratification in forwarding the benevolent wishes of the Society, so far as my means and influence may extend, should Divine Providence conduct me in safety again to New South Wales.

As New Zealand is wholly untried ground, little can be said with certainty respecting the Mission, till an attempt is made. I think it highly probable that the Chief will be very anxious to keep up a communication with Port Jackson, and encourage some of his subjects to come over for the purpose of learning our arts.

“ I have the honour to be,

“ Rev. Sir,

“ Your most obedient humble servant,

“ SAMUEL MARSDEN.

“ Rev. Josiah Pratt,

“ Secretary, &c. &c.”

LIST

COLLECTIONS, BENEFACTIONS, AND
SUBSCRIPTIONS.

CONGREGATIONAL COLLECTIONS.

ABERNANT and CYNWIL, Carmarthenshire ; by Rev. JOHN DAVIES: Two Collections .	4 4 0
ASHAMSTEAD, Berks, Parish Church of ; by Rev. JOSEPH MAUDE, M. A. Two Collec- tions .	18 10 0
By Rev. JON. FLOCKTON, B. A.	7 12 9
	26 2 9
ASTON SANDFORD, Bucks, Parish Church of ; by Rev. Tho. SCOTT: Five Collections .	105 1 0
BACUP, near Rochdale, Lancashire, Chapel of ; by Rev. Wm. PORTER .	10 1 0
BASILDEN, Berks, Parish Church of ; by Rev. Wm. MARSH, M. A.	3 3 7
BEGWLDY, by Rev. R. JAMES: Two Col- lections .	3 0 0
BIRMINGHAM, St. Mary's Chapel ; by Rev. EDWARD BURN, M. A.	58 1 2
BLACKHEATH Chapel ; by Rev. T. T. THOMASON, M. A.	66 0 3
BLEDLOW, Bucks, Parish Church of ; by Rev. NATHANIEL GILBERT: Three Collections .	22 8 3
BLEDLOW RIDGE Chapel ; by Rev. NATHA- NIEL GILBERT .	3 2 1 1/2
BRECKVA, near Carmarthen, Parish Church of ; by Rev. JOHN GRIFFITHS .	3 18 10
BRISTOL, St. George's Church ; by Rev. R. HART, M. A.	6 19 0
CADOXTON, &c. near Cardiff, Parish Churches of ; by Rev. HEZEKIAH JONES: Three Collections .	12 12 0

	£. s. d.
CALDWELL , near Melton Mowbray, by Rev. Dr. FORD	12 1 0
CALLINGTON , Cornwall, by Rev. JAMES COFFIN	8 10 6
CAMBRIDGE , Church of the Holy Trinity; by Rev. CHAS. SIMEON, M. A. 50 0 0	
Do. Do.; by Rev. H. MARTYN, B. D.	51 0 9
Do. by Rev. T. THOMASON, M. A. 35 0 0	<u>136 0 9</u>
CARLISLE , St. Cuthbert's Church; by Rev. J. FAWCETT, M. A. 22 4 0	
Do. Do.; by Rev. T. T. THOMA- SON, M. A.	<u>37 12 0</u>
	<u>59 16 0</u>
CASTLECOMER , Ireland, by Rev. HENRY IRWIN, B. A.	7 0 0
CHAPEL-LE-FRITH , by Rev. Mr. OLEREN- SHAW, of Mellor, Derbyshire	7 0 0
CLAPHAM , Parish Church of; by Rev. BASIL WOODD, M. A.	80 13 0
COLCHESTER , St. Peter's Church, for Rev. ROBERT STORRY, Vicar, M. A. by Rev. BASIL WOODD, M. A. of Bentinck Chapel 667 3 10	
N. B. The sum of six hundred pounds was put into the plates by a Distinguished Family then resident in the neighbour- hood of Colchester.	
DARLASTON , Staffordshire, Parish Church of; by Rev. J. WALTHAM, M. A. Three Collections	34 7 7½
DEBENHAM , Parish Church of; by Rev. WILLIAM HURN, B. A. Vicar	10 2 1½
DEWSBURY , Yorkshire; by Rev. MATTHEW POWLEY, and Rev. JOHN BUCKWORTH	40 15 2
DINGESTOW and TREGARE , near Mon- mouth, Parish Churches of; by Rev. ISAAC MORGAN	2 0 0
EXMOUTH , Chapel of; by Rev. JOHN RYMER, M. A.	6 16 6
FAGAN'S , St. near Cardiff; by Rev. DA- NIEL JONES	2 0 0

	£. s. d.
FIDDOWN, Ireland, Parish Church of; by Rev. ROBERT SHAW, B. A.	4 0 0
HARWELL, Berks, Parish Church of; by Rev. G. KNIGHT, M. A. Two Collections	15 7 7½
HEPTONSTALL, near Halifax, Chapel of; by Rev. JOSEPH CHARNOCK	26 13 0
HOLMFIRTH, near Huddersfield, by Rev. THOMAS BALMFORTH	5 0 11½
HUDDERSFIELD, Parish Church of; by Rev. JOHN KNIGHT, M. A. of Halifax .	20 0 0
HULCOT, Bucks, Parish Church of; by Rev. JOHN SHEPHERD, M. A.	4 0 0
Ditto Ditto, by the Rev. JOHN BISHOP	4 11 6
Ditto Ditto, by Ditto	<u>5 0 0</u>
	13 11 6
HULL, St. John's Church; by Rev. THO- MAS DIKES, M. A.	98 14 3
IPSWICH, St. Peter's Church; by Rev. ED- WARD GRIFFIN	12 14 6
Ditto, Second Collection; by Rev. PHI- LIP GURDON, M. A. of Assington, Suf- folk	17 1 6
KILMAGENNY, Parish Church of; by Rev. HANS HAMILTON, in 1805 and 1806 .	3 2 6
LANTVIHANGEL, Wales; by Rev. JOHN WILLIAMS	2 0 7
LEICESTER, Parish Church of St. Mary's; by Rev. T. ROBINSON, M. A. Vicar .	78 2 0
LEWES, Sussex, Parish Church of the Cliff; by Rev. THO. A. DALE, M. A. .	16 0 0
LINKINHORNE, Cornwall; by Rev. JAMES COFFIN	7 13 6
LITTLE SHELFORD, near Cambridge, Pa- rish Church of; by Rev. T. T. THOMA- SON, M. A.	22 12 6
LLANBADANE; by Rev. TIMOTHY EVANS	5 5 0
LLANDOWROR, near St. Clears; by Rev. THOMAS EVANS	2 0 0
LONDON, Parish Church of St. Andrew by the Wardrobe and St. Anne Blackfriars, before the Society, on the Fourth Anni-	

	<i>L. s. d.</i>
versary; by Rev. THOMAS T. BID-	
DULPH, M. A.	226 6 0
Ditto, Fifth Anniversary; by	
Rev. JOHN VENN, M. A. .	205 0 0 $\frac{1}{2}$
Ditto, Sixth Anniversary; by	
Rev. EDWARD BURN, M. A. 236	0 1
Ditto, Seventh Anniversary; by	
Rev. BASIL WOODD, M. A. 256	9 4
Ditto, Eighth Anniversary; by	
Rev. T. ROBINSON, M. A. 324	1 3 $\frac{1}{2}$
Bentinck Chapel, St. Mary-	
le-bone; by Rev. BASIL	
WOODD, M. A. Minister:	
Three Collections	455 4 0
N. B. The Three Collections,	
including Donations and	
Subscriptions, amounted to	
£869 8 0.	
Parish Church of St. Mary	
Magdalen, Bermondsey; by	
Rev. WILLIAM MANN, M. A.	
Lecturer	23 11 2 $\frac{1}{2}$
	<u>1726 11 11$\frac{1}{2}$</u>
LONG SUTTON, Lincolnshire, Parish Church	
of; by Rev. CHARLES JERRAM, M. A. .	31 4 0
LOUDWATER, near High Wycombe, Chapel	
of; by Rev. Wm. PRYCE: Three Col-	
lections	92 1 2
LYNN REGIS, Parish Church of St. Margar-	
ret, with the Chapel of St. Nicholas; by	
Rev. EDWARD EDWARDS, M. A.; and	
Rev. ROBERT HANKINSON, M. A. . . .	42 4 3
MACCLESFIELD, by Rev. MELVILLE	
HORNE: Three Collections	50 10 0
MACHIN, near Newport, Monmouthshire,	
Parish Church of; by Rev. EDWARD	
EDWARDS	1 9 6
MANCHESTER, at St. James's Church; by	
Rev. Dr. BAYLEY	40 0 0
MANACHLOGDDU; by Rev. Mr. WILLIAMS	5 5 0
MELLOR, Derbyshire, Chapel of; by Rev.	
Mr. OLENRENshaw: Two Collections .	15 0 0

	<i>£. s. d.</i>
MILBORNE-PORT, Somersetshire; by Rev. WILLIAM OWEN: Five Collections	36 14 8
MONK'S RISBOROUGH, Bucks, Parish Church of; by Rev. JOHN MOUNTFORT, M. A.: Two Collections	29 17 6
NETTLEBED and BISHILL, Oxfordshire; by Rev. J. H. STEWART, M. A.	3 13 7
NICHOL FOREST, near Carlisle, Parish Church of; by Rev. Mr. JACKSON: Two Collections	10 15 0
NORTH FERRIBY, near Hull, Parish Church of; by Rev. THOMAS SCOTT, Rector of Aston Sandford, Bucks	16 17 6
OLNEY, Bucks; by Rev. CHRISTOPHER STEPHENSON, M. A. Vicar: Five Collections	58 0 3
Do. by Rev. G. B. MITCHELL	7 3 0
Do. by Rev. LEGH RICHMOND	12 3 0
	77 6 3
READING, St. Lawrence's Church; by Rev. WM. MARSH, M. A.	23 11 1
RIBBESFORD, near Bewdley, Worcestershire; by Rev. JOHN CAWOOD, M. A.	10 10 0
ROWLEY REGIS, near Birmingham	8 0 0
SCALEBY, near Carlisle, Parish Church of; by Rev. J. FAWCETT, M. A.	5 5 0
Ditto, 2d Collection, by Rev. Mr. JACKSON	9 1 0
Ditto, 3d Collection, by Rev. T. THOMASON, M. A.	5 17 6
	20 3 6
SHREWSBURY, St. Alkmund's Church; by Rev. HENRY CAMPBELL	33 8 2
SLAITHWAIT, near Huddersfield, Yorkshire, Parish Church of; by Rev. Mr. WILSON	10 0 0
SLEAFORD, Lincolnshire; by Rev. J. CLARKE	9 4 0
SWALLOWFIELD, Berks; by Rev. Mr. SMITH	12 0 0
TALSARN, near Lampeter, Cardiganshire; by Rev. JOHN HUGHES: Two Collections	32 19 0

	£. s. d.
THORNTON CHAPEL, near Bradford, Yorkshire	4 0 0
TURVEY, Bedfordshire, Parish Church of; by Rev. LEGH RICHMOND, M. A. Rector	10 10 6
ULSTRAD and LANDEVODUG, Glamorganshire, by Rev. JOHN JONES	1 1 0
WALTERSTONE, by Rev. JOHN ROGERS	1 16 0
WESTON UNDERWOOD, by Rev. Messrs. BEAN, STEPHENSON, and MITCHELL: Three Collections	17 15 10
WORTON, Oxfordshire, Parish Church of; by Rev. DANIEL WILSON, M. A.	15 2 10
WRESTLINGWORTH; by Rev. WILLIAM CURTIS, B. A.: Two Collections	14 6 1
YORK, Parish Church of St. Saviour's; by Rev. JOHN GRAHAM, M. A.	23 14 6

SUBSCRIBERS AND BENEFACTORS.

Those marked thus *, are Donations.

N. B. All Donations under Five Pounds entered in the former Reports, are omitted in this.

The Committee beg leave to suggest to Country Subscribers, the convenience of appointing some friend in town to pay their Subscriptions regularly when annually called for by the Collector.

A

	£.	s.	d.
Abdy, Rev. W. J. M. A. <i>Charles-str. Horsleydown</i>	1	1	0
Adam, J. W. Esq. <i>New Grove House, Mile End</i>	1	1	0
Adams, John, Esq. <i>Leicester</i>	2	2	0
Adderley, C. C. Esq. <i>St. John's Col. Oxford</i>	1	1	0
Ainsworth and Bentley, Messrs. <i>Bolton</i>	1	1	0
Akers, Mr. R. R. <i>Hindolveston, near Fakenham</i>	1	1	0
Alderson, Rev. Jos. M. A. <i>Rector of Heavingham</i>	2	2	0
Allen, Rev. S. <i>Vicar of Lynn Regis, Norfolk</i>	1	1	0
Alsager, Mr. C. <i>Walworth</i>	2	2	0
Anderson, Mr. Thomas, <i>Colchester</i>	1	1	0
Anderson, Mrs. <i>ditto</i>	0	10	6
Anderton, Mr. <i>Windmill-street</i>	1	1	0
Angas, Mr. John, <i>Newcastle</i>	1	1	0
Angas, Miss, <i>Bridport</i>	1	1	0
Anonymous	1	0	0
Archer, Mr. <i>Oxford</i>	0	10	6
Astell, Mrs. <i>Thornton, Clapham</i>	2	2	0
*A. T. - - - - -	50	0	0
*Atkinson, Thomas, Esq. <i>Huddersfield</i>	21	0	0
Ditto, annually - - - - -	2	2	0
Atkinson, Law, Esq. <i>ditto</i>	2	2	0

B

Barham, Right Hon. Lord, <i>Barham Court</i>	5	5	0
B. - - - - -	2	2	0

	£. s. d.
B. E. - - - - -	0 10 6
Babbs, Rev. Mich. <i>Lyme Regis, Dorset.</i> - - - - -	3 3 0
Babington, T. Esq. <i>M. P. Rothley Temple, Leices.</i> 5 5 0	
Bacon, Miss, <i>Lamb's Conduit-street</i> - - - - -	1 1 0
Bacon, Miss Mary - - - - -	1 1 0
Bacon, John, Esq. <i>Paddington</i> - - - - -	1 1 0
*Bainbridge, Thomas, Esq. <i>Guildford-street</i> 21 0 0	
Ditto, annually - - - - -	2 2 0
Baker, Mr. Thomas, <i>Shrewsbury</i> - - - - -	1 1 0
Baker, Rev. Dr. Richard, <i>Cawston, Norfolk</i> 2 2 0	
Balmforth, Rev. Thomas, <i>Holmfirth, Yorksh.</i> 0 10 6	
Barber, John, Esq. <i>Camberwell</i> - - - - -	2 2 0
Barker, Rev. W. M. A. <i>Downton, Wiltshire</i> - - - - -	2 2 0
Barker, Mr. Jos. <i>Lawrence-lane</i> - - - - -	2 2 0
Barnes, Mrs. <i>Colchester</i> - - - - -	1 1 0
Barry, Richard, Esq. <i>Portman-place</i> - - - - -	1 1 0
Barry, Mrs. <i>ditto</i> - - - - -	1 1 0
Bartrop, Mr. <i>York Buildings, New Road</i> - - - - -	1 1 0
Barwick, Mr. Thomas, <i>Rawden, near Leeds</i> - - - - -	1 1 0
*Bates, Benjamin, Esq. <i>Brunswick-square</i> - 21 0 0	
*Bates, Ely, Esq. <i>Blackheath</i> - - - - -	10 0 0
Ditto, annually - - - - -	2 2 0
Bates, Rev. G. F. M. A. <i>Hatton Garden</i> - - - - -	1 1 0
Batley, William, Esq. <i>Blackheath</i> - - - - -	1 1 0
Beasley, Mr. <i>Kimbolton</i> - - - - -	1 1 0
Beecroft, Mrs. <i>Kirkstall Forge</i> - - - - -	0 10 6
Beedle, Mr. <i>East-street</i> - - - - -	1 1 0
Bennett, Mrs. Elizabeth, <i>Islington</i> - - - - -	1 1 0
Bentley, Mrs. <i>Lisson-green</i> - - - - -	1 1 0
Bentley, Miss, <i>Great Ormond-street</i> - - - - -	2 2 0
Bergue, Miss, <i>Ireland</i> - - - - -	1 1 0
Best, George N. Esq. <i>Essex-street</i> - - - - -	1 1 0
Bewicke, Mrs. <i>Chatham-place</i> - - - - -	2 2 0
Beynon, Rev. Edmund Turner, M. A. <i>Carshalton</i> 2 2 0	
Biddulph, Mrs. Sen. <i>Bristol</i> - - - - -	1 1 0
Biddulph, Rev. T. T. M. A. Min. of St. James's, <i>Bristol</i> - - - - -	1 1 0
Billing, Mrs. Jun. <i>John-street, Edgware Road</i> 1 1 0	
Billingsley, Edw. Esq. <i>Lisson-grove</i> - - - - -	1 1 0
Binks, Mr. Christopher, <i>King-st. Covent Garden</i> 2 2 0	
Binks, Mr. Simon, <i>Durham</i> - - - - -	1 1 0
Birch, Charles, Esq. <i>Brixton Hill</i> - - - - -	2 0 0
Bishop, Mr. M. <i>Blackheath</i> - - - - -	1 1 0

		£.	s.	d.
Bishop, Mrs.	<i>Blackheath</i>	1	1	9
Bishop, Mrs.	<i>Hensbridge, Somersetshire</i>	1	0	0
Black, Mr.	<i>Alexander, Islington</i>	1	1	0
Blackbone, Mr.	<i>W. Little Coggeshall</i>	0	10	6
Blackiston, Rev.	<i>John, Little Barford, Beds.</i>	2	2	0
Blackmore, Mr.	<i>Sampford Peverell</i>	0	10	6
Blair, William, Esq.	<i>Great Russell-street</i>	1	1	0
Blasson, Mr.	<i>Robert, Hatton Garden</i>	1	1	0
Boase, Henry, Esq.	<i>Pall Mall</i>	5	5	0
Booth, Miss,	<i>Bridlington</i>	1	1	0
Borrows, Mr.	<i>William, Colchester</i>	1	1	0
Bosworth, Mr.	<i>Daniel, Holdenby, Northampt.</i>	1	1	0
Bourdillon, Rev.	<i>T. M. A. Vicar of Fenny Stanton</i>	2	2	0
Bowes, Mrs.	<i>Carlisle</i>	1	1	0
Bowles, Charles, Esq.	<i>Weymouth</i>	3	3	0
Bowles, Mr.	<i>Francis, Bristol</i>	1	1	0
Bowles, Miss,	<i>ditto</i>	1	1	0
Boyce, Mrs.	<i>York-street, Covent Garden</i>	1	1	0
Boyle, Mr.	<i>M. Colchester</i>	1	1	0
*Bradney, Joseph, Esq.	<i>Clapham</i>	5	5	0
Ditto, annually		1	1	0
Brandon, Mr.	<i>Samuel, Newington, Surry</i>	2	2	0
Brasier, John, Esq.	<i>Camberwell</i>	2	2	0
Bratt, Mr.	<i>Bristol</i>	1	1	0
Bridge, Mrs.	<i>Coggeshall</i>	0	10	6
Brindley, Rev.	<i>Henry, Lacock, Wilts</i>	1	1	0
Brook, Mrs.	<i>Highgate</i>	1	1	0
	, Friend, by her	1	0	0
Brooks, Mrs.	<i>Camberwell Green</i>	1	1	0
Brooks, Mr.	<i>William, Millman-street</i>	1	1	0
Brougham, James, Esq.	<i>Finsbury Place</i>	2	2	0
Broughton, Mr.	<i>Nicholas, Snowhill</i>	1	1	0
Brown, Rev.	<i>D. M. A. Provost New Col. Calcutta</i>	1	1	0
Brown, Mr.	<i>John, Aq. Pall-Mall</i>	2	2	0
Brown, Mrs.	<i>Cath. Raven Row, Spitalfields</i>	1	1	0
Brown, Mr.	<i>Tho. Muscovy-court, Tower-hill</i>	2	2	0
Brown, Mrs.	<i>Pall Mall</i>	1	1	0
Brown, Mrs.	<i>Eliz. York</i>	1	1	0
Brown, Mr.	<i>George, York</i>	1	1	0
Brown, Miss,	<i>Clapham</i>	1	1	0
Browne, Messrs.	<i>T. and J.</i>	0	10	6
Brownlow, Mr.	<i>William, Fleet-street</i>	1	1	0
Buckle, Rev.	<i>William, M. A. Vicar of Pyrton</i>	1	1	0

	L. s. d.
Buckworth, Rev. John, <i>Dewsbury</i>	1 1 0
Budd, Mrs. <i>Battersea Rise</i>	1 1 0
Budd, Rev. Henry, M. A. <i>Bridewell Hospital</i>	1 1 0
Budd, Rev. Richard, M. A. <i>Battersea Rise</i>	1 1 0
Bull, Rev. John, A. B. <i>Coggeshall</i>	1 1 0
Bull, Rev. John, <i>Bristol</i>	1 1 0
Bull, Rev. Thomas, <i>Eldon, Suffolk</i>	1 1 0
Bumpstead, Mr. John, <i>Bishopsgate-street</i>	1 1 0
Burgess, Edw. Esq. <i>Salisbury Place, New Road</i>	1 1 0
Burgess, Bryant, Esq. <i>ditto</i>	1 1 0
Burnett, Mrs. Anna, <i>Elland</i>	1 1 0
Burnett, Miss, <i>ditto</i>	2 2 0
Burnett, Rev. John, B. A.	2 2 0
Burrows, Mr. <i>Portman Place</i>	1 1 0
Bushby, Thomas, Esq. <i>Arundel, Essex</i>	1 1 0
Butcher, Mr. Robert, <i>Spa Fields</i>	1 1 0
Butcher, Mrs. <i>Hascomb</i>	1 0 0
Butler, Mr. Thomas, <i>Kirkstall Forge, near Leeds</i>	1 1 0
Butler, Mrs. <i>ditto</i>	0 10 6
Butterworth, Mr. Joseph, <i>Fleet-street</i>	1 1 0
*Buxton, Rev. J. Rector of <i>Carleton Rode, Norfolk</i>	15 0 0

C

Caddick, Rev. Richard, D. D. <i>Fulham</i>	0 10 6
Caddick, Mr. <i>Tewksbury</i>	1 1 0
Campbell, Rev. H. <i>Shrewsbury</i>	1 1 0
Cammyor, Mr. Charles	2 2 0
Cannon, Mr. George, <i>Cheapside</i>	1 1 0
*Capper, R. Esq. F.R.S. F.A.S. <i>Lincoln's-inn</i>	20 0 0
Capps, Mr. <i>King-street, Covent Garden</i>	1 1 0
*Carbery, Right Hon. Lady	50 0 0
Cardale, William, Esq, <i>Bedford-row</i>	2 2 0
*_____, Lady, of <i>Bristol Hot Wells</i> , by him	5 0 0
Cardale, Mr. John, <i>Stourbridge</i>	1 1 0
Carr, Mr. S. P. <i>Colchester</i>	1 1 0
Carr, Rev. J. A. M. A. Rector of <i>Hadstock, Essex</i>	1 1 0
Carr, Rev. E. B. A. Rector of <i>Kilmacow, Kilkenny</i>	1 1 0
Cater, Mr. Samuel, <i>St. Paul's Church-yard</i>	1 1 0
Cater, Mrs. <i>ditto</i>	1 1 0
Catlett, Mr. James, <i>Nottingham</i>	1 1 0
Caulfield, Rev. Hans, B. A. Prebend. of <i>Kilmanagh</i>	1 0 0

	£. s. d.
Caulfield, Rev. Charles, <i>Killymaw</i>	- - - 1 1 0
*C. B. - - - - -	3 3 0
Cecil, Rev. Richard, M. A. <i>Little James-street</i>	2 2 0
Chambers, Rev. C. C. A. B. Stud. Ch. Ch. <i>Oxf.</i>	0 10 6
Chambers, Mr. Jonathan, <i>Borough</i>	- - - 1 1 0
Channing, Miss, <i>Staines</i>	- - - 1 1 0
Charles, Rev. T. B. A. <i>Bala, Merionethshire</i>	0 10 6
*Chatterton, T. Esq. <i>Waplington</i> , near <i>York</i>	100 0 0
Cheatham, Mr. Jos. <i>Eagle-court, St. John's-lane</i>	1 1 0
Clare, Mr. William, <i>Clerkenwell-close</i>	- - 1 1 0
Clark, Richard, Esq. Chamberlain of <i>London</i>	1 1 0
Clark, Rev. Geo. M.A. <i>Royal Military Asylum, Chelsea</i>	- - - - - 2 0 0
Clarke, Anthony, Esq, <i>Caroline-pl. Guildford-st.</i>	1 1 0
Clarke, Mrs. Anthony, <i>ditto</i>	- - - - - 1 1 0
Clarke, Mr. John, <i>Castle-street, Holborn</i>	- - - 1 1 0
*Clarke, T. Esq. <i>Swakely House, Uxb.</i> 2 Don ^s .	30 0 0
Clarkson, Mrs. <i>Cumberland</i>	- - - - - 0 10 6
Clayton, Rev. George, <i>Walworth</i>	- - - - - 1 1 0
Clough, Miss, <i>York</i>	- - - - - 1 1 0
Coates, Mr. <i>Tilney</i> , near <i>Lynn</i>	- - - - - 1 1 0
*Codd, Richard, Esq. <i>Louth</i> : Four Donations	4 1 0
Collett, Rev. Robert, M. A. <i>Wormwood-street</i>	1 1 0
Collett, Mr. William Brice, <i>Cheapside</i>	- - - 1 1 0
Collinson, Mr. Edward, <i>Lombard-street</i>	- - - 1 1 0
Colston, Mrs. Susanna	- - - - - 1 1 0
Collyer, Rev. W. B. <i>Blackheath-hill</i>	- - - 1 1 0
Compigny, James, Esq. <i>Guildford-street</i>	- - - 1 0 0
Condell, Mr. William, <i>New Bond-street</i>	- - 1 1 0
Connor, Rev. George, <i>Dublin</i>	- - - - - 1 1 0
Cook, Mr. John, <i>Broughton</i>	- - - - - 1 1 0
Cooper, Rev. E. M.A. Rec. of <i>Hamstall Ridware</i>	1 1 0
Cooper, Mr. Edmund, <i>East Dereham</i>	- - 1 1 0
Cottam, Rev. Robert, B. A. <i>Bromsgrove</i>	- 1 1 0
Coulthurst, Rev. H. W. D. D. Vicar of <i>Halifax</i>	1 1 0
Cox, Mr. John, <i>Bream's Build. Chancery-lane</i>	1 1 0
Cox, Rev. Mr. <i>Broughton Ashley</i> , <i>Leicestersh.</i>	1 1 0
Coxon, Mr. W. <i>Gainsford-street, Horsleydown</i>	1 1 0
Crabtree, Mr. Joshua, <i>Aldermanbury</i>	- - 1 1 0
Cross, Miss, <i>Shrewsbury</i>	- - - - - 1 1 0
Crosby, Mr. <i>York</i>	- - - - - 1 1 0
Crossthwaite, Rev. J. <i>Egdeen</i> , near <i>Petworth</i>	0 10 6

		£.	s.	d.
Crouch, Rev. Isaac, M.A.	<i>Oxford</i>	1	1	0
Crowther, Rev. S. M.A.	<i>Vicar of Christ Church</i>	1	1	0
*_____	<i>Friend, by him</i>	5	0	0
*_____	<i>J. H. by him</i>	1	1	0
Crowther, Rev. John,	<i>Hayfield, Derbyshire</i>	1	1	0
C. S.		0	10	6
Cunningham, John,	<i>Esq. Chelsea</i>	2	2	0
Curling, Jesse,	<i>Esq. jun. Bermondsey</i>	1	1	0
Curtis, Rev. W. B. A.	<i>Wrestlingworth, Beds.</i>	2	2	0
Cuthbertson, Mr. Benoni,	<i>Olney</i>	1	1	0

D

*Daling, Richard, Esq.	<i>New Grove, Bromley</i>	10	0	0
Davenport, Mr. S.	<i>Lime-street</i>	1	1	0
Davids and Taylor, Messrs.	<i>Crayford, Kent</i>	5	0	0
Davies, Rev. John, M. A.	<i>Lower Tooting</i>	2	2	0
Davies, Rev. E.	<i>Rector of Coychurch</i>	0	10	6
Davies, Rev. John,	<i>Vicar of Llandilos</i>	1	1	0
Davies, Rev. Joshua,	<i>Goytre Lodge</i>	0	10	6
*Davies, Mr. James,	<i>Gracechurch-street</i>	5	5	0
Ditto, annually		2	2	0
Davis, Mrs.	<i>Bishopsgate Without</i>	1	1	0
Davis, Rev. David,	<i>Llanvirnach, Cardigansh.</i>	1	1	0
Daw, William, Esq.	<i>Winchester-row</i>	2	2	0
Daw, Mrs.		2	2	0
Daw, William, Esq.	<i>Hans Place, Sloane-street</i>	1	1	0
Dawes, William, Esq.	<i>Bledlow, Bucks</i>	1	1	0
Day, Rev. William, M. A.	<i>Bristol</i>	0	10	6
D. A.		0	10	6
Dealtry, Rev. Professor,	<i>East India College</i>	1	1	0
Denton, Mr. S.	<i>Oxford</i>	0	10	6
Dickson, Miss,	<i>Hampstead</i>	1	1	0
Dikes, Rev. Thomas, LL.B.	<i>Hull</i>	1	1	0
_____	<i>Friend, by him</i>	1	1	0
Dixon, William, Esq.	<i>High-street, Borough</i>	2	2	0
Dixon, Henry, Esq.	<i>Brook Farm, Liverpool</i>	1	1	0
Dobbs, Mr. Henry,	<i>Bridge-street, Blackfriars</i>	5	5	0
Dobson, Mr. Thomas,	<i>Dean-street, Soho</i>	1	1	0
Dod, J. C. Esq.	<i>Mortimer, Berks</i>	1	1	0
Dodsworth, J. Esq.	<i>York</i>	1	1	0
Dover, Mr. George,	<i>Bartholomew-close</i>	1	1	0
Donglass, Miss,	<i>Bristol</i>	1	1	0

	£.	s.	d.
Downing, Rev. G. M. A. Prebendary of <i>Ely</i>	1	1	0
Downing, Rev. S. <i>Moneybeg, County of Carlow</i>	0	10	6
Ducroz, Miss, <i>Brook-street, Holborn</i>	-	1	1
Dundersdale, Mr. Henry, <i>Leeds</i>	-	3	0
Dyson, Miss	-	1	0

E

Earle, Joseph, Esq. <i>Watling-street</i>	-	1	1	0
Edwards, Rev. E. M. A. Lecturer of <i>Lynn Regis</i>	3	3	0	
*Edwards, Mrs. by Rev. B. Woodd	-	1	1	0
Elliot, Charles, Esq. <i>Clapham</i>	-	2	2	0
*Elmsall, Edward, Esq. <i>Thornhill</i>	-	21	0	0
Elmsall, Mrs. <i>Thornhill</i>	-	10	0	0
*Elsley, Greg. Esq. <i>Patrick Brompton, Yorks.</i>	15	15	0	
Ditto, annually	-	3	3	0
*Elsley, Mrs. B. <i>ditto</i>	-	10	10	0
Emra, Rev. J. <i>Bristol</i>	-	1	1	0
*Etherington, Sir Henry, Bart. <i>Hull</i>	-	10	10	0
Evans, Mr. <i>St. James's-street</i>	-	1	1	0
Evans, Mr. David, <i>Wyche-street</i>	-	1	1	0
*Evans, George Freke, Esq.	-	10	0	0
Eyre, Mr. George, <i>Hayfield, Derbyshire</i>	-	0	10	6

F

Faber, Rev. G. S. M. A. Vicar of <i>Stockton-on-Tees</i>	1	1	0
Faden, Mr. W. <i>Charing Cross</i>	-	2	2
Fancourt, Rev. W. Vicar of <i>Bletsoe, near Bedford</i>	1	1	0
Fancourt, Rev. W. L. M. A. <i>Southwark</i>	-	1	0
Fancourt, Rev. Thomas, B.A. <i>Charles's-square</i>	1	1	0
Farish, Rev. William, M. A. <i>Cambridge</i>	-	2	2
Farish, Miss, <i>Carlisle</i>	-	0	10
Faulkner, Mrs. <i>Coppice-row</i>	-	0	10
Faulkner, Mr. W. E. C. C. C. <i>Cambridge</i>	0	10	6
Fawcett, Rev. John, M. A. <i>Carlisle</i>	-	1	0
*_____, Anonymous, by him	-	5	0
*_____, Donations, by him	-	3	0
Fawcett, Mr. <i>Scaleby Castle, Cumberland</i>	-	1	0
Fawcett, Miss, <i>Carlisle</i>	-	0	10
Fawcett, Mr. Joseph, <i>Knostrop, near Leeds</i>	2	2	0
*Fearon, Rev. Dr. <i>Windlesham, Surry</i>	-	21	0
Fell, Mr. James, <i>Old Change</i>	-	1	0
Field, Mr. <i>Evesham</i>	-	1	0
Figgins, Mr. John, <i>Dean-street, Fetter-lane</i>	1	1	0

	£. s. d.
*Fitzgerald, Rt. Hon. Lady Mary, <i>Charles-st.</i>	5 0 0
Ditto, annually - - - - -	3 3 0
Flavel, John, Esq. <i>Pulley</i> , near <i>Shrewsbury</i> -	1 1 0
*Flemyng, Captain, <i>Shrewsbury</i> - - - - -	10 10 0
Fletcher, Rev. Henry, <i>Twickenham</i> - - - - -	2 2 0
Flint, Mr. John, <i>St. Mary's School, Leicester</i>	0 10 6
Forbes, James, Esq. F.R.S. F.A.S. <i>Stanmore</i> -	1 1 0
Forbes, Mr. Charles - - - - -	1 1 0
Ford, Mr. William, <i>Shrewsbury</i> - - - - -	1 1 0
Forest, Rev. William - - - - -	2 2 0
Foster, Rev. Henry, M. A. <i>Wilderness-row</i> -	2 2 0
*_____, T. H. by him - - - - -	5 0 0
Foster, Rev. J. M. A. Vic. of <i>West Thurrock, Essex</i>	2 2 0
Foster, Rev. William, <i>Leeds</i> - - - - -	1 1 0
Foyster, Rev. J. G. B. A. <i>Orpington</i> - - - - -	1 1 0
France, Mr. Richard, <i>Shrewsbury</i> - - - - -	1 1 0
*Friend - - - - -	21 0 0
Friend at <i>Bridport</i> - - - - -	1 1 0
Friend at <i>Redditch</i> - - - - -	1 1 0
Friend, Mr. <i>Cumberland-street, New Road</i> -	1 1 0
Frapp, Miss, <i>Bristol</i> - - - - -	1 1 0
Frapp, Miss S. <i>ditto</i> - - - - -	1 1 0
Frapp, Mr. James, <i>ditto</i> - - - - -	1 1 0
Frost, Mr. James, <i>Hull</i> - - - - -	1 1 0
Frost, Mr. John, <i>ditto</i> - - - - -	1 1 0
Fry, Rev. Thomas, M. A. <i>Lock Hospital</i> -	1 1 0
Fulford, Mr. William, <i>Lad-lane</i> - - - - -	1 1 0

G

*Gambier, Right Hon. Admiral Lord, <i>Iver, Uxbridge</i> - - - - -	21 0 0
Ditto, annually - - - - -	5 5 0
*_____, Lady N, by him - - - - -	10 0 0
G. Mrs. <i>Oxford</i> - - - - -	1 1 0
Gell, Rev. Philip, B. A. <i>Matlock, Derbyshire</i>	2 2 0
George, Richard, Esq. <i>North Baker-street</i> -	2 2 0
Gilbee, Rev. Earle, D.D. Rec. of <i>Barby, Northamp.</i>	1 1 0
Gill, Mr. <i>Lower Brook-street</i> - - - - -	1 1 0
Gilpin, Mr. <i>Marlow, Bucks</i> - - - - -	1 1 0
Gilpin, Rev. Joshua, Vicar of <i>Rockwardine, Salop</i>	1 1 0
*Gimber, William, Esq. <i>York</i> - - - - -	21 0 0
Ditto, annually - - - - -	1 1 0
*_____, A. H. by him - - - - -	2 2 0

	£.	s.	d.
Glascott, Rev. C. M. A. Vicar of <i>Hatherleigh</i>	1	1	0
Godden, Mr. Henry, <i>Bucklersbury</i>	- - -	1	1
Godfrey, Rev. H. M. A. Fell. <i>Queen's Col. Camb.</i>	1	1	0
Godfrey, Mr. <i>Colebrook-row</i>	- - - -	1	1
Goode, Rev. William, M. A. <i>Blackfriars Rectory</i>	2	0	0
*_____, Friend, by him	- -	5	0
Godsall, Mr. James, <i>Colchester</i>	- - -	0	10
*Goslin, Mr. <i>Assington</i>	- - - -	1	1
Gott, Benjamin, Esq. <i>Leeds</i>	- - -	3	3
Graham, Sir James, Bart. M. P. <i>Cavendish-square</i>	2	0	0
Graham, Lady Catherine	- - - -	2	2
Graham, Rev. Fergus, LL. B. Rector of <i>Ar-</i> <i>thuret and Kirkandrews, Cumberland</i>	- 1	1	0
Graham, Rev. J. Rec. of <i>St. Saviour's, York</i>	1	1	0
*_____, Anonymous, by him	- -	1	1
_____, E. G. by him	- - -	1	1
*Grant, Charles, Esq. M. P. <i>Russell-square</i>	- 21	0	0
*Grant, Rev. Moses, M. A. Prebendary of <i>St.</i> <i>David's</i>	- - - - - - - - - -	10	0
Ditto, annually	- - - - - - - - - -	2	2
*Gray, William, Esq. <i>York</i>	- - - -	21	0
Gray, Mr. and Mrs. <i>York</i>	- - - -	2	2
Greaves, Mr. William, <i>Clapham</i>	- - -	1	1
Green, Rev. E. <i>Croft, near Spilsby</i>	- - -	1	1
*Greig, John, Esq. <i>Worcester</i>	- - - -	10	0
*Greig, Mrs. <i>ditto</i>	- - - - - - - -	5	0
Greig, Rev. John, M. A. <i>ditto</i>	- - - -	2	2
Grenfell, Miss Lydia, <i>Mazarion, Cornwall</i>	- 1	0	0
Grimwood, John Matthew, Esq. <i>Chancery-lane</i>	1	1	0
Grinfield, Mrs. <i>Bristol</i>	- - - - - - - -	5	0
Grinfield, Miss, <i>Bristol</i>	- - - - - - - -	1	1
Grundy, Rev. S. Perp. Cur. of <i>Chapel in le Frith</i>	0	10	6
Gurdon, Rev. Philip, M. A. <i>Assington, Suffolk</i>	3	3	0
Gurdon, Mrs. <i>Colebrooke-row, Islington</i>	- 1	1	0

H

Haddon, Mrs. <i>Wellington, Somersetshire</i>	- 0	10	6
Hadley, Samuel, Esq. <i>New-court, Swithin's-lane</i>	1	1	0
Hague, John, Esq. <i>Crow-nest, Dewsbury, York</i>	1	1	0
Hales, Mr. John, <i>Olney, Bucks</i>	- - - -	1	1
Hall, William, Esq. <i>Dublin</i>	- - - -	2	2
Hall, Mr. William, <i>Hull</i>	- - - -	1	1
Hall, Mr. Thomas, jun. <i>ditto</i>	- - - -	1	1

	£.	s.	d.
Hall, Mr. R. S. <i>Hull</i>	- - - - -	1	1
Halliley, Mr. John, <i>Dewsbury, Yorkshire</i>	- - - - -	1	1
Hallward, Rev. John, M. A. <i>Vicar of Assington</i>	- - - - -	1	1
Hamilton, Rev. Hans, B. A. <i>Rect. of Knocktopher</i>	- - - - -	1	1
Hamilton, Mr. Thomas, <i>Paternoster-row</i>	- - - - -	1	1
Hankinson, Rev. R. M. A. <i>Lynn Regis</i>	- - - - -	2	2
Hardcastle, Jos. Esq. <i>Hatcham-house, Surry</i>	- - - - -	2	2
Hardyman, Rev. William, B. D. <i>Lynn Regis</i>	- - - - -	1	1
Hargreaves, Mrs. <i>Horseforth</i>	- - - - -	1	1
Harper, Joseph James, Esq. <i>Bledlow, Bucks</i>	- - - - -	1	1
Harris, Mr. Joseph, <i>St. Paul's Church-yard</i>	- - - - -	1	1
Harrison, Mr. Henry, <i>Shoe-lane</i>	- - - - -	1	1
*Harryman, Wm. Esq. <i>Highbury, Islington</i>	10	0	0
Hart, Rev. R. M. A. <i>Vicar of St. George's, Bristol</i>	- - - - -	1	1
Harvey, Rev. Edmund, <i>Willians, Herts</i>	- - - - -	1	1
Hatchard, Mr. John, <i>Piccadilly</i>	- - - - -	1	1
Hatton, Rev. T. M. A. <i>Rec. of Waters Upton, Salop</i>	- - - - -	1	0
*Hawkes, Thomas, Esq. <i>Piccadilly</i>	- - - - -	10	10
Ditto, annually	- - - - -	2	2
Haydon, William, Jun. Esq. <i>Guildford, Surry</i>	- - - - -	1	1
Hayward, Rev. Michael, <i>Lakenheath, Suffolk</i>	0	10	6
*_____	- - - - -	3	0
*Hearnden, Mr. Dav. P. <i>Ripley, Surry</i> : Five			
Donations	- - - - -	0	9
Helyer, Mr. <i>St. Andrew's-hill, Blackfriars</i>	- - - - -	1	1
*Hey, Rev. S. M. A. <i>Vicar of Steeple Ashton</i>	10	0	0
Hey, William, Esq. <i>Leeds</i>	- - - - -	3	3
Hey, Mr. William, Jun. <i>ditto</i>	- - - - -	1	1
Hill, Sir Richard, Bart. M. P. <i>Nottingham-place</i>	5	5	0
Hill, Rev. Rowland, M. A. <i>Charlotte-street</i>	- - - - -	1	1
*Hill, Mr. John, <i>Chapel-street, Westminster</i>	- - - - -	5	0
Ditto, annually	- - - - -	1	1
Hill, Mrs. <i>Fore-street</i>	- - - - -	1	1
Hitchin, Rev. R. H. B. D. <i>Falmouth</i>	- - - - -	1	1
Hitchin, Rev. T. M. B. A. <i>Plymouth Dock</i>	- - - - -	1	0
Hoare, Henry, Esq. <i>Mitcham, Surry</i>	- - - - -	2	2
*_____	- - - - -	10	0
Hoare, Rev. E. H. <i>Knuston Hall, Higham Ferrers</i>	- - - - -	1	1
Hocken, J. Esq. <i>Falmouth</i>	- - - - -	1	1
Hodgkinson, Enoch, Esq. <i>Stamford-street</i>	- - - - -	2	2
*Hodson, Thomas, Esq. <i>Crutched-friars</i>	100	0	0
Hodson, Mrs. <i>Carlisle</i>	- - - - -	0	10
			6

		£.	s.	d.
Holehouse, Mr. Charles, <i>Borough</i>	- - -	1	1	0
Hollier, William, Esq: <i>Love-lane</i>	- - -	1	1	0
Hollingsworth, Rev. N. M. A. <i>Hartlepool, Durh.</i>	1	1	0	
Hollingsworth, G. L. Esq. <i>Darlington, ditto</i>	1	1	0	
Holmes, Mr. John, <i>Guildhall</i>	- - - -	1	1	0
Hooper, Mr. Stephen, <i>Walworth</i>	- - -	1	1	0
Horne, Rev. Melville, <i>Macclesfield</i>	- - -	1	1	0
Horner, Simon, Esq. <i>Jun. Hull</i>	- - -	1	1	0
Horsfall, Mr. Abraham, <i>Huddersfield</i>	- -	2	2	0
Horsfall, Mr. John, <i>Jun. ditto</i>	- - -	1	1	0
Horton, Mr. <i>Highbury Grove</i>	- - -	1	1	0
*Howard, Miss, <i>Hull</i>	- - - -	21	0	0
Ditto, annually	- - - -	1	1	0
Howlette, Rev. J. B. D. <i>Foleshill</i>	- - -	1	1	0
Hudson, Mr. John, <i>Hull</i>	- - - -	1	1	0
Hughes, Mr. Thomas, <i>Bunhill-row</i>	- - -	1	1	0
Hughes, Rev. Joseph, M. A. <i>Battersea</i>	- -	0	10	6
Hull, Rev. G.	- - - - -	1	1	0
Hunter, Thomas, Esq. <i>Blackfriars</i>	- - -	1	1	0
Hurn, Rev. William, B. A. <i>Vicar of Debenham</i>	1	1	0	
Hutton, Rev. I. L. LL.B. <i>Buckingham</i>	- -	2	2	0

I

*Idle, Christopher, Esq. <i>Adelphi Terrace</i>	-	10	10	0
*Ignotus	- - - - -	24	0	0

J

J. S. <i>Upper Clapton</i>	- - - - -	1	1	0
Jackson, Mr. Joshua, <i>St. Mildred's-court</i>	-	2	2	0
Jackson, Mrs. <i>Thornhaugh-street</i>	- - -	1	1	0
Jarratt, Rev. Robert, M. A. <i>Vicar of Wellington</i>	2	2	0	
*—————, Sundry Donations, by him	6	8	6	
Jarratt, Miss, <i>Hull</i>	- - - - -	1	1	0
*Jaumard, S. Esq. <i>Paddington</i> : 4 Donations	17	8	0	
Jeanneret, Mr. Lewis, <i>Poultry</i>	- - - -	1	1	0
Jeffries, Mr. <i>Belgrave-place</i>	- - - -	1	1	0
Jeffries, George, Esq.	- - - -	1	1	0
Jerram, Rev. Charles, M. A. <i>Chobham</i>	- -	1	1	0
Jekyll, Rev. Geo. M. A. <i>Rector of West Coker, Somerset</i>	- - - - -	0	10	6
*Johnson, Mrs. <i>Reading</i>	- - - -	5	0	0
Ditto, annually	- - - - -	1	1	0
Johnson, Rev. Richard, B. A. <i>Bunwell, Norfolk</i>	1	1	0	

	£. s. d.
Jones, Rev. Thomas, <i>Mold</i>	0 10 6
Jones, Mr. C. <i>Smithfield Bars</i>	1 1 0
Jones, Rev. Thos. Curate of <i>Creaton, Northamp.</i>	1 1 0
*_____, Sundry Donations, by him	31 16 0
Jenney, Wm. Esq. <i>Cumberland-street</i>	2 2 0
*Jowett, Rev. Joseph, LL. D. <i>Cambridge</i>	10 10 0
Ditto, annually	2 2 0
Jowett, Rev. H. M. A. Rector of <i>Little Dunham</i>	2 2 0
Jowett, Mr. Benjamin, <i>Camberwell</i>	1 1 0
Jowett, Mr. Joshua, <i>Holborn</i>	1 1 0
Jowett, Rev. Joseph, B. A. <i>Queen's Col. Camb.</i>	1 1 0
*J. T. G.	1 0 0

K

Kendall, Mrs. by Rev. B. Woodd	0 10 6
Kendle, Mr.	0 10 6
Kennerley, Mr. Thomas, <i>Bedford-court</i>	1 1 0
Kettle, Mr. John, Jun. <i>Hamilton</i>	0 10 6
Keymer, Mr. C. G. <i>Colchester</i>	1 1 0
Keysall, Mrs. <i>Queen-square</i>	1 1 0
*Kilvington, Tho. Esq. M. D. <i>Rippon, Yorks.</i>	
Three Donations	91 0 0
Kilvington, Rev. Ed. M. A. Minister of <i>Ossett</i>	1 1 0
King, Rev. John, <i>Pertenhall, Bedfordshire</i>	1 1 0
King, Rev. John, M. A. <i>Clare, Suffolk</i>	1 1 0
_____, Friend, by him	1 1 0
King, Mr. Benjamin, <i>Ipswich</i>	1 1 0
King, Mr. George Tho. <i>Pudding-lane</i>	1 1 0
King, Mr. Robert	1 1 0
King, Mr. R. <i>Hull</i>	0 7 0
Kingdon, Rev. T. H. M. A. Fell. of <i>Exeter Col. Ox.</i>	1 1 0
Kirby, Mr. John, <i>Wellington, Somersetshire</i>	0 10 6
Knight, Rev. George, M. A. <i>Harwell, Berks</i>	0 10 6
Knight, Mr. William, <i>Gainsford-st. Horsleydown</i>	1 1 0
Knight, Mr. John, <i>Strand</i>	1 1 0
Knightley, Lady, <i>Manchester-square</i>	1 1 0
Knowles, Rev. T. <i>Marsh Chapel, near Louth</i>	1 1 0

L

Lady, a Young	1 1 0
Lady, A, by Rev. Matthew Powley	1 1 0
Lake, Rev. I. N. M. A. Lecturer of <i>St. Luke's</i>	1 1 0
Lambard, Miss, <i>Ash, near Wrotham, Kent</i>	2 2 0

	£.	s.	d.
Langley, Mr. James, <i>Borough High-street</i> -	1	1	0
Langston, Rev. St. M.A. Rect. of <i>Little Horwood</i> 2	2	0	
Lear, Rev. T. - - - - -	1	1	0
Lee, Miss Anne, <i>Beverley</i> - - - - -	1	1	0
Lee, Mr. John, <i>Hull</i> - - - - -	1	1	0
Leigh, Rev. Clement, <i>Newcastle-under-Line</i> 1	1	1	0
Leighton, Rev. Francis, <i>Shrewsbury</i> - - - - -	2	2	0
Leycester, Mrs. R. by Rev. B. Woodd - - - - -	1	1	0
Leycester, Miss, by <i>ditto</i> - - - - -	1	1	0
Lewton, Rev. Prof. <i>East India Coll. Herts.</i> 1	1	1	0
Lillingstone, A. S. Esq. <i>Lyme, Dorsetshire</i> - 5	5	5	0
Lind, Francis, Esq. <i>Bruton-street</i> - - - - -	2	2	0
Little, Mr. <i>Paddington</i> - - - - -	1	1	0
Lloyd, Rev. T. M.A. <i>Weedon Lois, near Tow- cester</i> - - - - -	1	1	0
Lloyd, Rev. R. M. A. Vicar of <i>St. Dunstan's in the West</i> - - - - -	1	1	0
Lloyd, Rev. Simon, Curate of <i>Llanuwchllyn</i> - 1	1	1	0
Lloyd, Rev. John, <i>Barney, Norfolk</i> - - - - -	2	2	0
*Lloyd, Mrs. <i>Barney, Norfolk</i> - - - - -	30	0	0
*Lodge, Mrs. <i>Carlisle</i> - - - - -	5	5	0
<i>Ditto, annually</i> - - - - -	1	1	0
*Lofthouse, Mrs. <i>York</i> - - - - -	5	0	0
Longmire, Rev. J. M. LL.B. Rec. of <i>Hargrave</i> 1	1	1	0
Longmire, Mrs. J. M. <i>Hargrave</i> - - - - -	1	1	0
Longmire, Mrs. E. <i>Great Staughton</i> - - - - -	1	1	0
Lovekin, Miss, <i>Pimlico</i> - - - - -	1	1	0
Lowe, Rev. Simon, <i>Magdalen Col. Cambridge</i> 1	1	1	0
Lucas, Rev. W. H. B. A. Minister of <i>Hartshad</i> 1	1	1	0
Ludlam, Thomas, Esq. <i>Sierra Leone</i> - - - - -	1	0	0

M

M. A. by Mr. Duthoit, <i>Bank</i> - - - - -	1	1	0
M. M. S. by Rev. Mr. Steinkopff - - - - -	1	1	0
Maberley, Mr. George, <i>Walthamstow</i> - - - - -	1	1	0
Maberley, Mr. John, <i>Welbeck-street</i> - - - - -	1	1	0
Maberley, Stephen, Esq. <i>Reading</i> - - - - -	1	1	0
*Mabberley, Mr. by Rev. B. Woodd - - - - -	5	0	0
Macaulay, Zachary, Esq. <i>Birchin-lane</i> - - - - -	2	2	0
Mackenzie, Mrs. <i>Queen-square</i> - - - - -	1	1	0
Mackenzie, Mr. Colin, Jun. <i>ditto</i> - - - - -	1	1	0
Mair, Hugh Campbell, Esq. <i>Copphall-court</i> - 2	2	2	0
Maitland, Alex. Esq. <i>Peckham</i> - - - - -	1	1	0

		£.	s.	d.
Manfield, Mr. W. <i>Bennett-street, Surry Road</i>	1	1	0	
Mann, Rev. William, M. A. <i>St. Saviour's</i>	-	1	1	0
Mann, Rev. Joshua, <i>Paddington</i>	-	1	1	0
Manning, Miss, <i>Colchester</i>	-	0	10	6
Marlow, Mrs. Sarah, <i>Charles-square, Hoxton</i>	1	1	0	
*Marriot, William, Esq. <i>Hoxton-square</i>	-	5	0	0
Ditto, annually	-	2	2	0
Marriot, Mr. William, Jun. <i>York-place</i>	-	1	1	0
Marsden, Robert, Esq. <i>Clapham</i>	-	1	1	0
Marsh, Rev. William, M. A. <i>Vicar of Basilden</i>	1	1	0	
*Marsh, Mrs. <i>Basilden</i>	-	10	0	0
Ditto annually	-	1	1	0
Marsh, Rev. E. <i>Oriel College, Oxford</i>	-	1	1	0
Marshall, Mr. John, <i>Horseforth, near Leeds</i>	-	1	1	0
Marshall, Mr. Josiah, <i>ditto</i>	-	1	1	0
Martin, Miss, <i>Colebrook-row, Islington</i>	-	1	1	0
*Martin, Ambrose, Esq. <i>Charlotte-street</i>	-	100	0	0
Ditto, annually	-	2	2	0
Martin, Mr. <i>Wellington, Somersetshire</i>	-	1	1	0
Martyn, Rev. H. B. D. Fell. of St. John's Col. Cam.	1	1	0	
Martyn, Rev. J. K. <i>Great Staughton, Hunts</i>	2	2	0	
Martyn, Rev. Tho. B. D. Rect. of <i>Pertenhall</i>	1	1	0	
Maturin, Rev. Henry	-	1	1	0
Maude, Rev. Joseph, M. A. <i>Reading</i>	-	1	1	0
Mayor, Rev. John, B. A. <i>Vicar of Shawbury</i>	1	1	0	
Mayor, Mr. Joseph, <i>Little Moorfields</i>	-	1	1	0
Meakin, Rev. J. B. A. Lecturer of <i>Christ Church</i>	1	1	0	
Mello, Arnold, Esq. <i>Clapham</i>	-	1	1	0
Mendham, Rev. Joseph, M. A. <i>Sutton Coldfield</i>	1	1	0	
Mendham, Mr. <i>Lower Thames-street</i>	-	1	1	0
Meyrick, Rev. O. L. <i>Holsworthy, Devon</i>	2	2	0	
*_____, Sundry Donations, by him	7	16	0	
Miles, Rev. John, <i>Leicester</i>	-	1	1	0
Miller, John, Esq. <i>Red Lion-square</i>	-	1	1	0
*Mills, Samuel, Esq. <i>Finsbury-place</i>	-	50	0	0
Mills, Mr. Joseph, <i>Great Earl-street</i>	-	1	1	0
Mills, John, Esq. <i>Colchester</i>	-	1	1	0
Mitchell, Rev. George B. <i>Olney, Bucks</i>	-	1	1	0
Montague, Charles, Esq. <i>Camberwell</i>	-	1	1	0
Moor, Rev. J. H. C. M. A. <i>Rugby</i>	-	1	1	0
_____, Friend, by him	-	1	1	0
More, Mrs. Hannah, <i>Bath</i>	-	1	1	0
More, Mrs. M. <i>ditto</i>	-	1	1	0

	£.	s.	d.
Morgan, Rev. Mr. <i>Waltersone, Herefordshire</i>	1	1	0
Morris, Thomas, Esq. <i>Camberwell</i>	- - -	2	2
Morris, Mr. Robert, <i>Shrewsbury</i>	- - -	1	1
Mortlock, Mr. John, <i>Edgeware Road</i>	- - -	1	1
Mortlock, Mrs. John, <i>ditto</i>	- - -	1	1
Mortlock, Mr. William, <i>Edgeware Road</i>	- - -	1	1
Mortlock, Mrs. William, <i>ditto</i>	- - -	1	1
Mortlock, Mr. William, <i>Portman Place</i>	- - -	1	1
Mortlock, Mr. Simon, <i>Norfolk-street</i>	- - -	1	1
Mosely, Mrs. <i>Carlisle</i>	- - -	1	1
Mountfort, Rev. John, M.A. <i>Monk's Risborough</i>	1	0	0
*Murray, Right Hon. Lady Cath. <i>Millman-street</i>	- - -	21	0
*Murray, A. Esq. <i>Ayton House, Scotland</i>	- - -	4	4
Murray, Lady Ann, <i>Brighton</i>	- - -	1	1
Mustard, Mr. <i>Roman-hill, near Colchester</i>	- - -	1	0

N

Napper, Rev. W. B.A. Curate of <i>Knocktopher</i>	0	10	6
Nanson, Mrs. <i>Carlisle</i>	- - -	0	10
Nash, Mr. Joseph, <i>Newgate-street</i>	- - -	1	1
*Natt, Rev. John, M.A. Fellow of St. John's College, <i>Oxford</i>	- - -	5	0
Ditto, annually	- - -	1	1
*Natt, Mr. Thomas, <i>Doughty-street</i>	- - -	5	0
Ditto, annually	- - -	1	1
Naylor, Henry, Esq. <i>Park-street, Grosvenor-square</i>	- - -	1	1
*Neale, Rev. Edw. M.A. Rector of <i>Taplow</i>	5	0	0
Ditto, annually	- - -	1	1
*Neale, James, Esq. <i>St. Paul's Church-yard</i>	100	0	0
Nevison, Edward, Esq. <i>Carlisle</i>	- - -	1	1
Newbald, Mr. John, <i>Hull</i>	- - -	1	1
Newby, Mrs. Ann, Matron of the Lying-in Hospital, <i>City Road</i>	- - -	1	1
Newman, Rev. T. <i>Little Bromley, Essex</i>	- - -	1	1
Newton, Mrs. <i>Wellington</i>	- - -	0	10
Noel, Rev. G. T. M.A.	- - -	1	1
Nunn, Rev. John, B.A. <i>Shrewsbury</i>	- - -	0	10
*—————, E. P. and M. N. by him	- - -	1	1
*—————, Donations by him	- - -	6	2

O

		£.	s.	d.
*Offley, Charles, Esq.	<i>Great Ormond-street</i>	26	5	0
Offley, Mrs.	<i>Great Ormond-street</i>	-	2	0
Offty, Miss	<i>Hampstead</i>	-	1	0
Ogden, Mr. John	<i>Penton Place, Walworth</i>	-	1	0
Ogden, Mr. John	<i>Upper Thames-street</i>	-	1	0
Olerenshaw, Rev. M.	Perpetual Curate of <i>Mellor</i>	1	1	0
Olerenshaw, Mr. J.	<i>Compton-street, Clerken.</i>	1	1	0
Olney, Mrs.	<i>Shrewsbury</i>	-	1	0
Osborne, Mr. James	<i>Birmingham</i>	-	1	0
Osmond, Mr. John	<i>New Bond-street</i>	-	1	0
Owen, Rev. John, M. A.	Rect. of <i>Paglesham, Essex, &c.</i>	-	1	0
—————, Friend, by him	—————	1	1	0

P

Packwood, Mr. John	<i>Cottesbrook, Northamp.</i>	1	1	0
*Page, Mr. Joseph	<i>Enfield</i>	-	5	0
Palmer, Rev. Edward	<i>Curdworth, Warwickshire</i>	1	1	0
Palmer, Henry, Esq.	<i>Cheam</i>	-	1	0
Pares, Mrs. Mary	<i>Hopwell, Derbyshire</i>	-	1	0
*Parker, David, Esq.	<i>King's Mews</i>	-	10	0
Ditto, annually	—————	2	2	0
*Parry, Edward, Esq.	<i>Gower-street</i>	-	21	0
Parry, Mr. Joseph	<i>Shrewsbury</i>	-	1	0
Pass, Mr. William	<i>Altringham, Cheshire</i>	-	1	0
Pearse, Mr. George	<i>Hatherleigh</i>	-	1	0
*Pearson, John, Esq.	<i>Golden-square</i>	-	21	0
Pearson, Rev. Hugh, M. A.	<i>Elmdon</i>	-	1	0
Pearson, Mrs.	<i>Clapton</i>	-	1	0
Pearson, Mr. William, sen.	<i>Steel-yd. Thames-st.</i>	1	1	0
Peers, Rev. J. W. LL.D.	<i>Morden, Surry</i>	-	2	0
*—————, a Dissenting Minister, by him	—————	1	1	0
Pellatt, Thomas, Esq.	<i>Ironmonger's Hall</i>	-	1	0
Pemberton, Miss A.	<i>Shrewsbury</i>	-	1	0
Pepperel, Sir William, Bart.	<i>Dorset-street</i>	-	1	0
Percival, Richard, Esq.	<i>Lombard-street</i>	-	2	0
*Percy, Rev. William	—————	25	0	0
Perkins, Rev. J. D. M. A.	Rector of <i>St. Lawrence, Exeter, &c.</i>	-	1	0
Phillips, Mr. J.	<i>Bristol</i>	-	2	0
*Pierson, Jos. Margetts, Esq.	<i>Hitchin, Herts.</i>	—————	21	0
Two Donations	—————	21	0	0

		£.	s.	d.
Pinnock, Rev. Wm.	<i>North Marston, Bucks</i>	1	0	0
*Pienderleath, Mr. T. M.	<i>Edinburgh</i> , by him	2	2	0
*Plummer, Thomas, Esq.	<i>Camberwell</i>	-	10	10
Poole, Mr. William,	<i>Leicester</i>	-	1	1
Poole, Mr. Richard,	<i>Leicester</i>	-	1	1
Pooley, Mr. Thomas,	<i>Borough</i>	-	1	1
Pope, Rev. James, M.A. Vicar of	<i>Great Staughton</i>	2	2	0
_____, Anonymous,	by him	-	0	10
Porter, Mr.		-	0	10
Postlethwaite, Rev. R.	Rector of <i>St. Roche, Corn.</i>	1	1	0
*_____, Donations,	by him	-	3	5
Potts, Mr. <i>Winchester-row</i>		-	0	10
Poynder, Mr. John,	<i>Bridewell</i>	-	1	1
Pratt, Rev. Josiah, B. D.	<i>Doughty-street</i>	-	2	2
*_____, Two Well-wishers,	by him	2	0	0
Pratt, Rev. Jos. St. LL.B. Prebend.	of <i>Peterboro'</i>	1	1	0
Preston, Mr. Thomas,	<i>Walworth</i>	-	1	1
Price, Rev. Edw. B.A. Rector of	<i>Durrow, Kilken.</i>	2	2	0
*Priddle, Mr. Wm.	<i>Cary-lane</i> : Five Donations	5	0	0
Pritt, Mr. James,	<i>Wood-street</i>	-	1	1
*Prosser, Mr. Walter,	<i>Bristol</i> : Two Donat.	10	0	0
Prust, Mr. Stephen,	<i>Bristol</i>	-	2	2
Pryce, Mr. <i>Shrewsbury</i>		-	1	1
Puddicombe, Rev. T. M.A. Vicar of	<i>Branscomb</i>	1	1	0
Punnett, Mrs. Ann Maria,	<i>Mepal, Cambridgesh.</i>	2	2	0
Puttrell and Nunn, Mesdames,	<i>Shrewsbury</i>	1	1	0
*Φ: Two Donations		-	2	0

R

Raby, Rev. Charles, LL.B.	<i>Grantham</i>	-	1	1	0
Rainier, John, Esq.	<i>Hackney</i>	-	1	1	0
*Ramsay, Mr. George, late of	<i>Tyson-place, Kingsland-road</i> , deceased, a Legacy	-	20	0	0
Randall, Mr. William,	<i>Southampton</i>	-	1	1	0
Randall, Mr. Philip,	<i>Owen's-place, Gosw.-st.-road</i>	1	1	0	
Ransom, William, Esq.	<i>Orchard-street</i>	-	1	1	0
Read, Mrs. <i>Middlesex Place, Lisson Green</i>		-	1	1	0
Reed, Miss,	<i>Hull</i>	-	0	10	6
R. S. T. by Deputy Secretary		-	1	1	0
Relfe, Mr. John,	<i>Camberwell</i>	-	1	1	0
Rennard, Mr. Joseph,	<i>Hull</i>	-	1	1	0
Reynard, Mrs. by Mr. Gimber		-	1	1	0
Richards, Rev. John,	<i>Darowen, Montgomery</i>	1	1	0	

		£.	s.	d.
Richardson, Rev. William, <i>York</i>	- - - - -	1	1	0
Richardson, Mrs. <i>ditto</i>	- - - - -	1	1	0
Richardson, Mr. <i>Bristol</i>	- - - - -	1	1	0
Richings, Mrs. <i>Oxford</i>	- - - - -	0	10	6
Richmond, Miss, <i>Hull</i>	- - - - -	1	1	0
Ridsdale, Edward, Esq. <i>Wakefield</i>	- - - - -	1	1	0
Ridsdale, Mrs. Elizabeth, <i>ditto</i>	- - - - -	1	1	0
Riland, Rev. J. M. A. Rector of <i>Sutton Coldfield</i>	1	1	0	
Ring, Thomas, Esq. <i>Reading</i>	- - - - -	1	1	0
Risdon, Mr. Benjamin, <i>Gray's-inn-lane</i>	- -	1	1	0
*Roberts, Thomas, Esq. <i>Charterhouse-square</i>	40	0	0	
Roberts, Mrs. Thomas, <i>ditto</i>	- - - - -	5	0	0
*Roberts, Mrs. Sen. <i>ditto</i>	- - - - -	10	0	0
*Roberts, Mr. Thomas, <i>Bristol</i>	- - - - -	5	5	0
_____, Anonymous by him	0	10	6	
*_____, C. A. by him	- -	1	1	0
Roberts, Rev. S. T. B. A Rec. of <i>Leighlin Bridge</i>	1	1	0	
Roberts, Mr. Richard, <i>Lambeth</i>	- - - - -	2	0	0
Roberts, J. W. Esq. <i>Thornby, Northamptonsh.</i>	1	1	0	
Roberts, Rev. J. M. A. Rec. of <i>Tremeirchion</i>	1	0	0	
*Robinson, Rev. T. M. A. Vicar of <i>St. Mary's, Leicester</i>	- - - - -	10	0	0
Ditto, annually	- - - - -	1	1	0
*_____, A Society at <i>Leicester</i> , by him, Four Donations	- - - - -	7	18	4
Robinson, Mr. George, <i>Little Queen-street</i>	-	1	1	0
Robinson, John, Esq. <i>Eriswell, Suffolk</i>	-	0	10	6
Rogers, Rev. John, <i>Walterstone</i>	- - - - -	0	10	6
Rolph, Mr. Jos. Thomas, <i>Aldermanbury</i>	-	1	1	0
Romaine, Rev. W. D. D. <i>Reading</i>	- - - - -	2	2	0
Rose, Rev. W. M. A. F. R. S. Rect. of <i>Beckenham</i>	2	2	0	
Rose, Mr. <i>Paddington</i>	- - - - -	1	1	0
Round, G. Esq. <i>Colchester</i>	- - - - -	1	1	0
Rowe, Mr. William, <i>St. James's-street</i>	- -	1	1	0
Rowe, Mrs. <i>St. James's-street</i>	- - - - -	1	1	0
Rowlands, Mr. <i>High-street</i>	- - - - -	1	1	0
*R. R. <i>Cambridge</i>	- - - - -	10	0	0
Rudd, Mr. John, <i>Colchester</i>	- - - - -	1	1	0
Rugg, Mr. Henry, <i>Union-str. Bishopgate-str.</i>	1	1	0	
Rumsey, Mr. Henry, Surgeon, <i>Chesham</i>	- -	1	1	0
Russell, Mr. <i>York</i>	- - - - -	1	1	0
Rutherford, Mr. <i>Castle-street, Oxford-street</i>	0	10	6	
Rymer, Rev. John, M. A. <i>Exmouth</i>	- - - - -	1	1	0

S

		£.	s.	d.
S. S. - - - - -		1	0	0
Sabine, Miss, <i>Islington</i>	- - - - -	1	1	0
Sadler, Mrs. <i>Oxford</i>	- - - - -	1	1	0
Saltonstall, Miss, <i>Hillingdon</i> , near <i>Uxbridge</i>	- - - - -	1	1	0
Saltonstall, Miss M.	- - - - -	1	1	0
Samler, Richard, Esq. <i>Bridge-street</i>	- - - - -	2	2	0
Samler, William, Esq. <i>ditto</i>	- - - - -	2	2	0
Sangar, Rev. J. T. M.A. Fellow of <i>Oriel Col.</i>				
<i>Oxford</i>	- - - - -	0	10	6
Saunders, Rev. Isaac, M. A. <i>London</i>	- - - - -	1	1	0
Schimmelpenning, Miss, <i>Bristol</i>	- - - - -	1	1	0
Scott, Rev. T. Rector of <i>Aston Sandford, Bucks</i>	1	1	0	
*_____, Friend, by him	- - - - -	5	0	0
Scott, Rev. John, M. A. <i>Hull</i>	- - - - -	1	1	0
*_____. Anonymous,				
by him, Two Donations	- - - - -	21	0	0
*_____. Anonymous, by him				
Three Donations	- - - - -	63	0	0
*_____. Friend, by him	- - - - -	0	7	0
Friend, by him	- - - - -	1	1	0
Scott, Mrs. <i>Colchester</i>	- - - - -	0	10	6
Scott, Mrs. <i>York</i>	- - - - -	1	1	0
Seagrom, Thomas, Esq. <i>Wigmore-street</i>	- - - - -	1	1	0
Seeley, Mr. L. B. <i>Fleet-street</i>	- - - - -	1	1	0
Sharp, Mr. J.	- - - - -	2	2	0
*Sharp, Mr. Joseph, <i>Cannon-street</i>	- - - - -	3	3	0
Ditto, annually	- - - - -	1	1	0
Sharpe, Rev. J. M.A. Lecturer of <i>Clapham</i>	-	1	1	0
Sharpe, Mr. Joseph	- - - - -	1	1	0
Shaw, Rev. Robert, <i>Sandpits, Carrick-on-Suir</i>	1	1	0	
Shaw, Mr. <i>Stoke Newington</i>	- - - - -	1	1	0
Shepherd, Rev. John, M. A. <i>York-street</i>	- - - - -	1	1	0
Shepley, Rev. Wm. M.A. <i>Horseforth, near Leeds</i>	2	2	0	
Shepley, Mrs. <i>ditto</i>	- - - - -	1	1	0
Shepley, Miss, <i>ditto</i>	- - - - -	1	1	0
Sheppard, Rev. T. <i>Cummin-str. Pentonville</i>	1	1	0	
Shirley, Rev. Walter, <i>Hull</i>	- - - - -	1	1	0
*Simeon, Rev. C. M. A. Fell. of <i>King's College, Cambridge</i> : Two Donations	- - - - -	15	0	0
Ditto, annually	- - - - -	2	2	0
*Simeon, J. Esq. M.P. <i>Queen Anne-str. East</i>	21	0	0	
Simons, Rev. John, M. A. Rector of <i>Paul's Cray</i>	1	1	0	

	£. s. d.
*Simpson, W. Esq. <i>Ratcliffe-highway</i> : Two	
Donations - - - - -	21 0 0
Ditto, annually - - - - -	5 5 0
*Simpson, Miss, <i>ditto</i> - - - - -	10 10 0
Sisson, Miss Sarah, <i>Merton, Surrey</i> - - - - -	2 2 0
Skingley, Mrs. <i>Coggeshall</i> - - - - -	0 10 6
*Skinner, William, Esq. <i>Bristol</i> - - - - -	10 10 0
Skippon, Mr. J. <i>Mintlyn</i> - - - - -	1 1 0
*Smith, Miss <i>Bradford, Wilts</i> - - - - -	52 10 0
*Smith, General, <i>Hot-wells, Bristol</i> - - - - -	10 10 0
Ditto, annually - - - - -	2 2 0
Smith, Mrs. <i>Bromley, near Bow</i> - - - - -	1 1 0
Smith, Miss, M. C. T. - - - - -	1 1 0
Smith, Alexander, Esq. <i>Sierra Leone</i> - - - - -	1 0 0
Smith, Rev. J. Pye, D.D. <i>Homerton</i> - - - - -	1 1 0
Smith, Mr. Thomas, <i>Little Moorfields</i> - - - - -	1 1 0
Smith, Miss, <i>Great Earling</i> - - - - -	1 1 0
Smith, Miss, <i>Bledlow, Bucks</i> - - - - -	1 1 0
Smith, Mr. William, <i>Leicester</i> - - - - -	1 1 0
Smith, Mr. Benjamin, <i>Greenwich</i> - - - - -	2 2 0
Smith, Mrs. <i>Bridge-street, Westminster</i> - - - - -	5 0 0
Smith, Mr. Wm. <i>Creaton, Northamptonsh.</i> 1 1 0	
*Smither, Mr. <i>Crandal, Hants.</i> Miss J. M. S.	
by him - - - - -	50 0 0
Snape, Rev. Richard, <i>Bolton</i> - - - - -	1 1 0
Snell, Mr. <i>Edgware Road</i> - - - - -	1 1 0
*Society, A Religious, in the Parish of <i>St. James, Bristol</i> - - - - -	2 0 0
*Society, A, in Wales - - - - -	4 0 0
Sowerby, Rev. T. M.A. Fell. of <i>Queen's Col. Camb.</i> 1 1 0	
Spellman, Rev. H. <i>Lynn Regis</i> - - - - -	2 2 0
Spilsbury, Mr. <i>St. George's-row</i> - - - - -	1 1 0
Sprott, Mrs. <i>King's Road</i> - - - - -	1 1 0
Stanfield, Joseph, Esq. <i>Islington</i> - - - - -	1 1 0
Stanhope, Mrs. Eliz. - - - - -	1 1 0
Starey, Mr. Benjamin, <i>Poultry</i> - - - - -	1 1 0
Starey, Mr. B. H. <i>ditto</i> - - - - -	1 1 0
Stephens, Mr. Joseph, <i>Larkhall Grove, Clapham</i> 1 1 0	
Stephens, Mrs. <i>Clapham</i> - - - - -	1 1 0
Stephens, James, Esq. <i>Lisson Grove</i> - - - - -	1 1 0
*Stephenson, Rev. C. M.A. Vicar of <i>Olney, Bucks</i> - - - - -	5 0 0
Ditto, annually - - - - -	1 1 0

	£.	s.	d.
Steven, Mr. Robert, <i>Thames-street</i>	- - -	1	1 0
Stevenson, Mr. Tho. <i>Angel-court, Friday-st.</i>	1	1	0
Stewart, Hon. and Rev. C. Rect. of <i>Orton, Not.</i>	1	1	0
Stewart, Rev. J. H. M.A. <i>Reading</i>	- - -	1	1 0
Stewart, Hon. Mrs. <i>Carlisle</i>	- - - -	1	1 0
Stewart, Mr. <i>Norwich</i>	- - - -	1	1 0
*Stillingfleet, Mrs. <i>Kelfield</i>	- - - -	5	0 0
Stillingfleet, Rev. J. M. A. Rector of <i>Hotham</i>	1	1	0
Stillingfleet, Rev. Ja. M. A. Prebendary of <i>Worc.</i>	2	2	0
Stillingfleet, Rev. Hen. Ant. M. A. Rector of <i>How Capel</i>	- - - - -	1	1 0
St. John, Lady	- - - - -	2	2 0
Stokes, Mr. H. <i>Brunswick-row, Queen-square</i>	1	1	0
Stokes, Mr. John, <i>Gutter-lane</i>	- - - -	1	1 0
Storks, Mr. Robert, <i>Lawrence-lane</i>	- - -	1	1 0
Storry, Rev. Robert, M. A. <i>Colchester</i>	- - -	1	1 0
_____, Lady, by him	- - -	1	1 0
Stubbs, Rev. Jonathan, <i>Uttoxeter</i>	- - - -	1	1 0
Sundius, Chr. Esq. <i>Devonshire-square</i>	- -	3	3 0
Surridge, Mr. Rob. <i>Winyatt-street, Clerkenwell</i>	1	1	0
Suttaby, Mr. William, <i>Stationers'-court</i>	- -	1	1 0
Sutcliffe, Rev. Mr. <i>Norwich</i>	- - - -	1	1 0
*Sutton, Mrs. Eliz. <i>Charterhouse-square</i>	- -	10	10 0
Swale, John, Esq. <i>Mildenhall, Suffolk</i>	- -	1	0 0
Swale, Mrs.	- - - - -	0	10 6
Symes, R. Esq. <i>Bristol</i>	- - - - -	1	1 0
Symonds, S. Esq. <i>Falmouth</i>	- - - - -	1	1 0

T

*Teignmouth, Rt. Hon. Lord, <i>Clapham</i>	- -	10	10 0
Tarn, Miss, <i>Tabernacle-walk</i>	- - - - -	1	1 0
Tarn, Mr. Joseph, <i>Spa Fields</i>	- - - - -	1	1 0
Taylor, Mrs. <i>York</i>	- - - - -	1	1 0
Taylor, Mrs. <i>Millman-street</i>	- - - - -	5	5 0
Taylor, Miss, <i>ditto</i>	- - - - -	5	5 0
Tayspell, Mr. Thomas, <i>Colchester</i>	- - -	1	1 0
Terrington, Mr. W. <i>Gould-squ. Crutch. Friars</i>	1	1 0	
*_____, Mrs. Economy in Dress, by her hands	- - - - -	10	10 0
Terrington, Mr. John, <i>Hull</i>	- - - - -	1	1 0
Terrington, Miss, <i>Hull</i>	- - - - -	1	1 0
*Terry, Avison, Esq. <i>Hull</i>	- - - - -	21	0 0
Ditto, annually	- - - - -	3	3 0

		£.	s.	d.
Terry, Mrs. A. <i>Hull</i>	- - - - -	2	2	0
Terry, Mrs. <i>Newland</i>	- - - - -	1	1	0
Terry, Miss, <i>Hull</i>	- - - - -	1	1	0
Terry, Miss Margaret, <i>Hull</i>	- - - - -	1	1	0
Terry, Miss Sarah, <i>Hull</i>	- - - - -	1	1	0
Thomason, Rev. T. T. M. A. <i>Little Shelford</i>	2	2	0	
Thompson, Thomas, Esq. M. P. <i>Hull</i>	- - - - -	3	3	0
Thorne, Mr. George, <i>Bristol</i>	- - - - -	2	2	0
*Thornton, S. Esq. M. P. <i>King's Arms-yard</i>	52	10	0	
*Thornton, R. Esq. M. P. <i>Grafton-street</i>	-	52	10	0
*Thornton, H. Esq. M. P. <i>King's Arms-yard</i>	52	10	0	
*Thornton, John, Esq. <i>St. James's-square</i>	-	21	0	0
Thornton, Mr. Richard, <i>Broad-st. Horsleydown</i>	1	1	0	
Thorpe, Mr. Abraham, <i>Thames-street</i>	- - - - -	1	1	0
Tighe, Rev. T. Rector of <i>Rathfryland</i>	- - - - -	1	1	0
Tighe, Rev. T. for Miss B.	- - - - -	1	1	0
Tiler, Mr. John, <i>Homerton</i>	- - - - -	1	1	0
Tipton, Edward, Jun. Esq. <i>Shrewsbury</i>	- - - - -	1	1	0
Tombs, Miss, <i>Bristol</i>	- - - - -	1	1	0
Tomkins, Sam. Esq. <i>Lombard-street</i>	- - - - -	3	3	0
Tomlin, Rev. J. M. A. Fell. of <i>Queen's Col. Oxford</i>	- - - - -	2	2	0
Townsend, Mr. William, <i>Holborn</i>	- - - - -	1	1	0
Townshend, Rev. E. M. A. Vicar of <i>Bray, Berks</i>	1	1	0	
Tyndale, Rev. T. G. M. A. <i>Trinity Col. Oxford</i>	1	1	0	
Tyson, Miss	- - - - -	1	1	0
Tyton, Arthur, Esq. <i>Wimbledon</i>	- - - - -	1	1	0
Tyton, Miss, <i>Merton</i>	- - - - -	1	1	0
Tyton, Miss Henrietta, <i>ditto</i>	- - - - -	1	1	0
T. R. E. St. <i>George's-row</i>	- - - - -	1	1	0
*T. W. - - - - -	5	0	0	

V

Valentine, Rev. John, B.A. <i>Martock, Somerset</i>	1	1	0	
Varanken, Miss, <i>Bristol</i>	- - - - -	1	1	0
*Vansittart, Nich. Esq. M. P. <i>Great George-street</i>	- - - - -	21	0	0
*Vansittart, Miss, <i>ditto</i>	- - - - -	21	0	0
Vaughan, Rev. E. T. M.A. Vicar of St. Martin's and All Saints, <i>Leicester</i>	- - - - -	1	1	0
*Vaughan, Richard, Esq. <i>Bristol</i>	- - - - -	5	5	0
Vaughan, Rev. James, M. A. Rector of <i>Wraxall</i>	2	2	0	
Vaughan, Mr. John, <i>Shrewsbury</i>	- - - - -	1	1	0

		£.	s.	d.
Venn, Rev. J. M. A. Rector of <i>Clapham, Surry</i>	-	2	2	0
E. T. by ditto	- - - - -	1	11	6
Venn, Edward, Esq. <i>Bow-lane, Cheapside</i>	-	2	2	0
Viniscomb, Miss, <i>Orchard-street</i>	- - - - -	1	1	0

W

W. Mrs. <i>Bristol</i>	- - - - -	1	1	0
W. A.	- - - - -	2	2	0
W. Y.	- - - - -	1	1	0
Wade, Rev. T. <i>Tottington, Lancashire</i>	- -	1	1	0
Wakefield, Mr. <i>Curdworth, Warwickshire</i>	-	1	1	0
Wakefield, Mrs. <i>ditto</i>	- - - - -	1	1	0
Wakefield, Miss, <i>ditto</i>	- - - - -	1	1	0
Walford, Mr. <i>Elmstead</i>	- - - - -	1	1	0
Walker, Mr. James, <i>Colchester</i>	- - - - -	1	1	0
Wall, Mrs. <i>Bishopsgate-street</i>	- - - - -	5	5	0
Wallace, Rev. Joseph	- - - - -	1	1	0
Waltham, Rev. John, M. A. Rector of <i>Darlaston</i>	2	2	0	
Waistell, Mr. Charles, <i>High Holborn</i>	- -	2	2	0
Wait, Mr. Dan. Sen. <i>Bristol</i>	- - - - -	1	1	0
Warburton, Chā. Esq. <i>Langley, near Maid-</i>				
stone	- - - - -	1	1	0
Warren, Mr. S.	- - - - -	0	10	6
Warriner, Mr. George, <i>Bond-street</i>	- - - - -	1	1	0
Waters, Mr. W. <i>Purin Place, near Mile-end</i>				
Turnpike	- - - - -	1	1	0
Waters, Mr. <i>Circus-street, New Road</i>	- - - - -	1	1	0
Watkins, Rev. H. G. M. A. <i>Turnwheel-lane</i>	-	2	2	0
Watkins, Miss, <i>Cross-street, Hatton Garden</i>	-	1	1	0
*Way, John, Esq. deceased, part of a Legacy for promoting Piety and true Religion, by				
Rev. Henry Foster	- - - - -	20	0	0
Webber, James, Esq. <i>Milk-street</i>	- - - - -	1	1	0
Webster, Rev. Stephen, <i>All Saints, Norwich</i>	1	1	0	
Webster, Rev. T. B. A. Fell. of Queen's Col. Camb.	1	1	0	
Weddell, Mr. J. G. <i>Gray's Inn Square</i>	- -	1	1	0
*Well Wisher, A.	- - - - -	2	0	0
*Well Wisher, from Staffordshire	- - - - -	0	10	6
Wells, Mr. <i>Rathbone Place</i>	- - - - -	1	1	0
West, Mr. Joseph, <i>Shoreditch</i>	- - - - -	1	1	0
W——, Mrs. <i>Bristol</i>	- - - - -	1	1	0
Whalley, Rev. R. C. B. D. Rector of <i>Chelwood</i>	1	0	0	
Wheaton, Rev. James, <i>Lyme, Dorsetshire</i>	-	1	1	0

	£. s. d.
Whincop, Mr. R. <i>Lynn Regis, Norfolk</i>	2 2 0
White, Rev. Thos. M. A. <i>High-st. Marybone</i>	1 1 0
White, Rev. T. P. M. A.	1 1 0
White, Mrs. <i>Bristol</i>	1 1 0
Whitridge, Joseph, Esq. <i>Union-place, Clap-ham-road</i>	2 2 0
Whittingham, Mr. C. <i>Goswell-street</i>	1 1 0
Wilcox, Rev. S. M. A. <i>Charlotte-str. Surry-road</i>	1 1 0
Wild, Matthew, Esq. <i>Moneybeg, Carlow</i>	1 1 0
*Wilberforce, W. Esq. M. P. <i>Old Palace-yard</i>	50 0 0
Ditto, annually	5 5 0
Wilkinson, Rev. Watts, M. A. <i>Hoxton</i>	2 2 0
Williams, Rev. John, M. A. <i>Chiswick</i>	1 1 0
Williams, Rev. W. B. M. A. <i>Homerton</i>	0 10 6
Williams, Rev. Daniel, <i>Bartholomew Close</i>	0 10 6
Williams, Rev. W. <i>Hascomb</i>	0 10 6
Wills, Mr. <i>Evesham</i>	1 1 0
*Wilson, Benjamin, Esq. <i>Burton-on-Trent</i>	5 0 0
Wilson, Rev. Daniel, M. A. <i>Oxford</i>	1 1 0
Wilson, William, Esq. <i>Milk-street</i>	2 2 0
Wilson, Mr. Joseph, Jun. <i>ditto</i>	1 1 0
Wilson, Mr. R. C. <i>Carlisle</i>	0 10 6
Wilson, Mrs. <i>Sloane-street</i>	1 1 0
, Friend, by her	1 1 0
Wilson, W. W. Carus, Esq. <i>Casterton Hall</i>	2 2 0
Windsor, Hon. Mrs. <i>Bray-wick, Berks</i>	2 2 0
Winter, Lieutenant, <i>Plymouth Dock</i>	1 0 0
*Wolffe, George, Esq. <i>America-square</i>	100 0 0
Wood, Mr. <i>Wellington, Somersetshire</i>	1 1 0
Woodd, Mrs. <i>Colchester</i>	2 2 0
Woodd, Charles, Esq. <i>Edgware Road</i>	1 1 0
*Woodd, Rev. Basil, M. A. <i>Paddington-green</i>	21 0 0
Ditto, annually	1 1 0
* <i> </i> , Lady, by him	5 0 0
<i> </i> , Friend, by him	1 0 0
<i> </i> , Ditto, ditto	2 2 0
<i> </i> , Ditto, ditto	5 5 0
*Woodd, Mr. Basil G. <i>Paddington</i>	1 1 0
Ditto, annually	1 1 0
Woodard, Mr. Edw. <i>Tooley-street</i>	2 2 0
Woodhouse, Mr. <i>Oxford-street</i>	1 1 0
Woodroffe, Rev. N. G. M. A. Vicar of <i>Somerton Keynes, Wilts</i>	1 1 0

	£. s. d.
Woodward, Mr. John, <i>Bagnio-court, New-gate-street</i>	1 1 0
Wolfe, Mr. J. A. <i>Haymarket</i>	1 1 0
Wrangham, Rev. Fra. M.A. <i>Hunmanby, Yorks.</i>	1 1 0
Wright, Edmund, Esq. <i>Nottingham</i>	2 0 0
Wynne, Mr. John, <i>Shrewsbury</i>	0 10 6
Y	
Young, Miss, <i>Datchett</i>	1 1 0

P. S. Since the Report went to press, Letters and Journals have been received from the Missionaries in Africa, up to May last. Messrs. Renner, Butscher, and Prasse left Freetown for the Rio Pongas, on the 2d of March. Fantimani is building a house for the Mission in his town; and, till that is finished, the Missionaries occupy a Factory, belonging to the late Mr. Gray, formerly Governor of Sierra Leone, which has been transferred to the Society for the use of the Mission, free of expence. This house is situated at Bassia; and it is the wish of the Missionaries that one or two of their brethren now in England should be sent out to them immediately, that they may be enabled to establish Settlements both at Fantimania and Bassia.

August 1, 1808.

State of the Society's Fund, on the 31st of March, 1808.

	£. s. d.	PAID.	£. s. d.
Balance of Account in the Hands of the Treasurer, at Lady-day, 1807.....	250 0 7½	For Printing, Stationary, and Books.....	125 14 11
RECEIVED.		Premium of Insurance of Passage, Money, and Goods, taken out, by the Missionaries in the Margery and Mary.....	48 13 4
Annual Subscriptions since that Time, to the 31st Day of March, 1808	824 11 6	Medicines sent out for their Use	7 9 1
Donations within the same Time.....	144 16 6	To the Sierra Leone Company, being so much advanc- ed by the Governor at the Colony, on Account of the Mission, from 1st Nov. 1806 to the 1st July, 1807...	445 5 4
Congregational Collections within the same Time	675 18 1	To Mrs. Hartwig, Wife of the late Missionary Peter Hartwig, for her Support and Maintenance for one Year; she having returned to England for the Revo- very of her Health	60 0 0
Six Months' Dividend on £3500, 3 per Cent.		For the Education and Maintenance of Three Missionary Students at Berlin, for Nine Months.....	78 15 0
Consolidated Annuities (Property Tax de- ducted).....	47 5 0	Expences of Four Missionaries from Berlin to London, Apparel and other Necessaries on their Arrival, and fitting up Apartments for their Reception and Edu- cation, at Bledlow, in Buckinghamshire.....	185 17 3
Six Months' ditto on £4000, Ditto (Ditto) 54 0 0		Purchase of £500, 3 per Cent. Consolidated Annuities	310 0 0
Return of Property Tax, per Order of the Commissioners on Income	11 5 0	Purchase of three £100 Exchequer Bills	301 5 6
Interest on Exchequer Bills.....	31 14 4	Incidental Expences, viz. Secretary's, and Deputy Se- cretary's Salaries, Advertisements, Collector's Allow- ance, Postage, Translating, Use of Tavern for Gene- ral Meeting, Receipt Stamps, Carriage, Portage, Cord, &c. &c.....	241 6 6
From the Sierra Leone Company, for the Use of one of the Missionaries as Chaplain in the Colony, from January 1st to July 1st, 1807 (Six Months)	60 0 0		1804 7 1
Return of Premium of Insurance on Goods shipped in the John, Thames, and Rover.....	15 11 2		426 8 7½
To Amount recovered from the Underwriters, on Goods insured, per Margery and Mary.....	115 13 6		
		Balance in Hand on the 31st March, 1808.....	£2230 15 8½

C. WHITTINGHAM, *Printer*, Goswell Street.

We the Auditors have examined this Account and do find a Balance of £426 8s. 7½d. BENJAMIN JOWETT,
due to the Society as here stated; and likewise £4000, 3 per Cent. Consolidated SAMUEL HADLEY,
Annuities; and £800 in Exchequer Bills in the Hands of the Treasurer. Witness WILLIAM FULFORD,
our Hands this 20th Day of May, 1808. THOMAS BROWN.

